

MISSIONS

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Vol. 23—No. 8
October, 1932

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QUESTION BOX

(Answers found in this issue)

1. What important home mission project was organized Oct. 30, 1907?
2. How many baptisms at Lodge Grass Crow Indian Mission since 1906?
3. Whose name is "engraved forever on the hearts of the Comanches"?
4. What institution recently held its first graduating exercises in over ten years?
5. Who is the oldest member of the Walters Indian Baptist Church?
6. Who is spoken of as "the Japanese marvel"?
7. Northern Baptists have ----- missionaries among ----- Indian tribes? (complete the sentence).
8. Where was a Christian Convention recently held in a hospital?
9. Who is Mike Anderson?
10. What is described as "the birth-place of modern missions"?
11. How many baptisms are reported by the South Indian mission for last year?
12. What percentage of American Indians are said to be Christians?
13. What church boasts "a larger membership on mission fields than in home lands"?
14. What Baptist church is said to be "well known to aviators"?
15. What Baptist Indian Mission is supported by the Mennonite Brethren?
16. Who drive 35 miles each way to church regularly every Sunday?
17. What C. W. C. Chapter read 647 books last year?
18. Who was the Burmese woman delegate at the London Round Table Conference?

PRIZES FOR 1932

For correct answers to every question in the 10 issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1933, to receive credit.

This contest is open only to subscribers.

A Special Word to Subscribers

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VOL. 23

MISSIONS

No. 8

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, D.D., Associate Editor

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Thousands Enrol for Prayer

DR. BERNARD C. CLAUSEN will spend the month of October making a series of addresses in important Baptist centers for the purpose of presenting the "Pray It Through" program planned by the

committee of which he is chairman. Thousands of the enrolment cards, promising daily prayer, have been signed and the movement has met with such unanimous approval that it is sweeping the denomination.

Still Better Than Ever!

The September issue listed some of the outstanding features scheduled for early publication. Here are a few others that will likewise help realize the aim of this magazine to become better, more interesting and readable from year to year.

She Refused to Marry Him

Mrs. Frank W. Goddard, wife of the medical missionary at Shaohing, East China, tells an unusual story of absorbing human interest of an 18-year-old Chinese girl who locked herself in her bedroom for two years rather than marry the man of her parents' choice.

Among Primitive Peoples in Ancient Mexico

Dr. F. L. Meadows has furnished another vivid narrative of a visit among the primitive people of Oaxaca who eat pork and tortillas and drink coffee and enjoy the phonograph, but who have never seen a doctor or a Christian missionary.

Across the Arabian Desert to Basra

Prof. A. M. Boggs of the Ramapatnam Theological Seminary is returning to India by way of Palestine, Syria, the Arabian desert by motor, and thence by steamer from Basra to Bombay. He has promised an account of what will prove to be a most fascinating journey across a section of the world not covered heretofore in this magazine.

Revolution and Religious Education in Brazil

Mr. Harvey E. Cressman, Business Manager of the Publication Society, has written a report of the World's Sunday School Convention which came very nearly being cancelled owing to political revolution and fighting, of which he was an eye witness, in the streets of Rio de Janeiro.

Ten Days in No Man's Land

Dr. Fred E. Stockton, who, in November, 1930, described his visit in the Bad Lands and among the horse ranches of North Dakota, has promised another account of a tour just completed in the great Sioux country and in No Man's Land of the same frontier state.

**THESE ARE AGAIN ONLY A FEW OF THE FEATURES
TO APPEAR IN FORTHCOMING ISSUES OF MISSIONS.
YOU CANNOT AFFORD TO MISS ANY ONE OF THEM.**

If your subscription expires this month or next, renew it promptly. Send in a subscription for a friend or relative and thus share with others the good things that you yourself enjoy. Only \$1.00 per year.

Address

MISSIONS
152 MADISON AVENUE
NEW YORK CITY

After he returned to Syracuse from San Francisco, Dr. Clausen sent letters to all Northern Baptist pastors, state secretaries and missionaries, and also wrote to every person who signed a card when the plan was presented to the San Francisco Convention. An order was placed for 100,000 enrolment cards and before they came from the press such a flood of requests for cards came in that the number was increased to 150,000. By September still another printing of 50,000 was necessary.

A Flood of Cards from Everywhere

Signed enrolment cards arrive by every mail. Two weeks after the first cards were sent out every state convention and promotional area but one in the Northern Baptist Convention was represented among the signed cards received up to that time. In addition, cards have been received from Florida, Kentucky, Maryland, Missouri, Oklahoma and Tennessee. Cards have been received from missionaries representing mission fields in Mexico, Cuba, Porto Rico, Haiti, Assam, China, Burma, Philippine Islands, Congo and South India. Some have also been received from Canada.

A considerable number of the cards received to date are in response to letters sent by Dr. Clausen to pastors and missionaries. Signed cards in quantities have been received from several summer assemblies, including Utah, Idaho and Montana. Some churches have sent in cards signed by those in attendance at their church on a given day. The increasing number of cards being received daily, together with many letters from pastors, missionaries, laymen and women, indicates a tremendous response to this appeal.

Men's groups, women's groups, pastors, state secretaries are getting back of this movement. In Southern California they are making the theme of their associational meetings "Pray It Through."

Some ask "Why limit the prayer enrolment to one hundred thousand?" Nobody wants to limit it.

The figure mentioned on the enrolment card was intended as a minimum and it would be a splendid thing if every member of the denomination would sign and keep the commitment to prayer.

It is expected, however, that those who sign will enter whole-heartedly into the spirit of the plan and really pray every day that "God will revive His people and intensify their missionary zeal and action."

Dr. Clausen's Engagements for October

The first engagement of Dr. Clausen under the schedule that has been arranged is for October 3, in Boston. He is to speak at the Boston Pastors' Conference in the morning, probably at a noonday luncheon of laymen, and will address the Baptist Social Union in the evening. Other speaking appointments for this trip are as follows:

- Oct. 4—Portland, Maine.
- " 5—New Hampshire State Convention, Manchester.
- " 6—Providence, Rhode Island.
- " 7—Springfield, Mass.
- " 10—Pittsburgh, Pa.
- " 11—West Virginia State Convention, Oak Hill.
- " 14—Connecticut State Convention, Waterbury.
- " 17—Philadelphia, Pa.
- " 20—Michigan State Convention, Hillsdale.
- " 24—New York City.
- " 25—New Jersey State Convention, Atlantic City.
- " 26 and 27—New York State Convention, Utica.
- " 28—Illinois State Convention, Champaign.
- " 29—Indianapolis, Indiana.

* * *

I am herewith renewing my subscription to your very valuable magazine *MISSIONS*, which we have taken ever since its first issue and would be lost without it. The wonder is how you can give us all the information and pictures for the money. Wishing you all success in this great, great undertaking. — Mrs. J. D. Crumley, Johnson City, Tenn.

What Will You Do About It?

With a single stroke of the pen all funds for buildings and equipment on ten Baptist foreign mission fields are erased.

Drastic reductions are made in home expenditures, including reductions in office personnel.

Only four missionary couples and two single missionaries are to be sent out this year instead of 40 couples urgently needed.

On all fields the salaries of preachers, evangelists, teachers and medical workers are being reduced.

Most serious of all, the staff of missionaries is being reduced, through delayed furloughs, through requests for resignations, and through retirements.

Not within living memory has there been so serious a threat to the effectiveness of our work.

All these and other adjustments are made necessary because the Foreign Mission year closed on April 30th with a deficit of \$37,274.35 brought about by decline in contributions, and because the Finance Committee has advised a reduction in expenditures of \$200,000 for the current year.

Is this drastic crippling of the work of Christ in foreign lands of no concern to *you*? What will *you* do about it?

The past year has been one of unusual spiritual achievement on all fields. The tragedy of the present crisis is that such terrific reductions must be made precisely at a time when spiritual harvests seem so promising.

This year will *you* not help turn the tide of giving and conserve this vast missionary enterprise overseas?

For information about this and other matters relating to the American Baptist Foreign Mission Society, write to Dr. P. H. J. Lerrigo, 152 Madison Avenue, New York City

**AMERICAN BAPTIST FOREIGN
MISSION SOCIETY**



TWO THOUSAND MILES FOR A BOOK

SCENES FROM THE PAGEANT GIVEN BY YOUNG PEOPLE OF THE TONAWANDA INDIAN BAPTIST CHURCH AT THE YOUNG PEOPLE'S SUMMER ASSEMBLY ON THE CAMPUS AT KEUKA COLLEGE. ABOVE: THE COUNCIL SCENE IN THE PAGEANT DISCUSSING THE NEED OF THE BOOK. BELOW: SENECA INDIANS FROM THE TONAWANDA RESERVATION WHO PARTICIPATED (See page 496)



MISSIONS

VOLUME 23

OCTOBER, 1932

NUMBER 8

Paying a Debt to the American Indian



ON the 12th of this month, exactly 440 years after Christopher Columbus discovered America, less than 350,000 survivors remain of the noble Indian race that for centuries inhabited the territory which now comprises the United States. Rigorous extermination by settlers from Europe, frequent wars with the United States, disease, alcohol largely supplied by the white man, destitution and other causes ac-

count for this tragic decline in Indian population. The early history of America records numerous conflicts with the Indians who always resisted to the utmost the aggressive encroachments on their native land.

Equally deplorable is the fact that only one-third of the 350,000 Indians now in the United States are Christians. Another third still follow the primitive customs and the paganistic worship of their ancestors. The remaining third have adopted American ways of life, wholly or in part, good as well as bad, but they too are still unevangelized.

The prolonged decline in Indian population is a terrific indictment against the civilization of the white man; the unevangelized Indian multitudes, after living for so long a period in a supposedly Christian land, is sorry evidence of the failure of American Christianity to achieve one of its major home mission tasks.

Fortunately Protestant missionary agencies in the United States recognize their responsibility. They are doing what they can with limited financial resources to meet it. About 30 denominations, including Northern and Southern Baptists, are at work among 50 Indian tribes. Southern Baptists have 21 missionaries in this service. Their fields include 13 tribes in Oklahoma, New

Mexico, Mississippi, Alabama, and North Carolina. Northern Baptists through the American Baptist Home Mission Society and the Woman's Society have 44 missionaries in service among 15 Indian tribes in Oklahoma, Arizona, Montana, Nevada, and California.

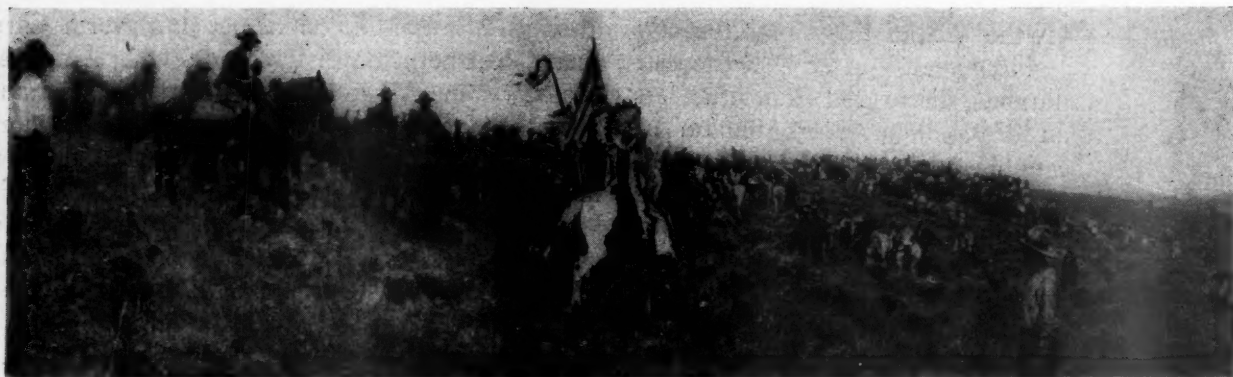
The American Indian is the home mission study topic for the current year. It is fitting that American Christians should together periodically study missions among the Indians and recognize afresh their evangelical obligation to these aboriginal Americans. To aid in such study MISSIONS devotes considerable space in this issue to featuring the Indian. From the Indian mother and child on the front cover, who make their own human interest appeal, to Dr. Bruce Kinney's admirable summary of Baptist Indian missions, the pages are informing, readable and instructive. They furnish fresh and stimulating material for the home mission study topic. At the same time they emphasize anew this major unfinished home mission task.

The United States Government is developing the Indian along lines of political and economic independence. Although many tribes still live in so-called reservations, the government policy seems to be that of encouraging steady assimilation into the white race. The Christian church cannot shirk a corresponding obligation in developing the Indian along lines of moral and spiritual progress and of helping assimilate him into the Christian constituency of America. Our home mission efforts to evangelize the Indian and lead him into the Christian way of life should have loyal and enthusiastic support. As American people we owe the Indian of today, as well as his departed ancestors of yesterday, a debt that can never be repaid. The least we can do for those who remain is to share with them the abundant life for which Christ came.

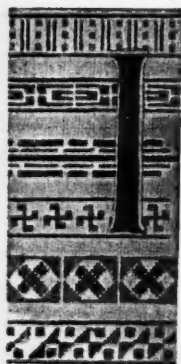
Blotting Out the Massacre Pages from American History

What an Indian Princess Told the National Congress of the Daughters of the American Revolution

By ATALOA



COMMEMORATION OF THE 50TH ANNIVERSARY OF THE BATTLE OF THE LITTLE BIG HORN, 7TH CAVALRY, U. S. A., AND SIOUX, CHEYENNE AND CROW DELEGATES PARTICIPATING IN THE PEACE PAGEANT



It has been said that the early white settlers of America talked for a time about "saving" the natives for the "Kingdom of Heaven," but they evidently came to the conclusion that the best way to do that was just to send the Red Man there. From this must have grown the classical expression—"The only good Indian is the dead Indian." Although he has been made a hero

by Cooper and Longfellow history, the "movies" and the ten-cent novel prove him a villain.

A few summers ago I was traveling in New England. Some friends took me for a drive. They said, "We want you to see a stone by the roadside." We stopped and read the inscription—

Here marks the spot where a party of Indians surprised and massacred some white settlers.

Someone in the car turned to me and said, "Now, you see what your people did to mine?"

I replied, "I guess it just depends on how you look at it. I have always thought that a patriot was one who defended his own home and country against the ones who might take them from him. It seems rather strange, but I have never seen any markers that the Indians have put up to mark the spots where they were killed by white men. It would be rather difficult to farm in certain sections of the country if the Indians had put up very large stones." Whereupon one of the others in the party said, "Oh, I have never thought about it in that way."

In New York State there is a monument that bears an inscription that tells the other side of the story better than I can. It reads like this—

Sacred to the Memory
of
LYNN S. LANE

who, during his life-time, killed ninety-eight Indians that had been delivered into his hands by the Lord. He had hoped to make it one hundred before the year ended when he fell asleep in the arms of Jesus in his home.

I found another stone in Cooperstown, New York, that bears a later inscription. I should like to leave this with you because it is prophetic, I hope, of the spirit and attitude of this generation. While excavating for a building, the workmen came on what was obviously an Indian burial ground. A woman, whose heart and vision were great, refused to let them dig farther. She bought the ground and on it is a very simple field stone with this inscription—

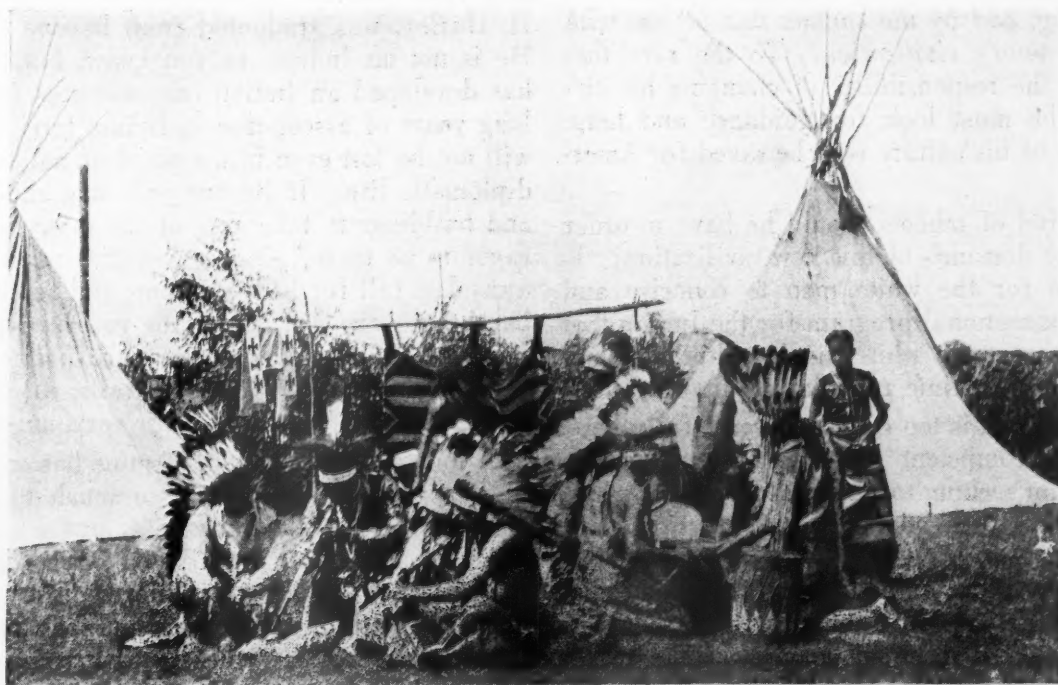
White Man Greeting!

We, near whose bones you stand,
were Iroquois. The wide land
which is yours, was ours. Grateful
hands have given back enough for
a tomb.

Indians are not all alike in spite of what most people believe. Thinking he had discovered India or the East Indies, Columbus called the natives "Indians" when he first saw them. Historians did not correct him and so this name has stayed with the natives of America. As a matter of fact, there were more than three hundred nations or tribes when Columbus came. Today, there are more than two hundred little nations and remnants of nations in America. These speak many languages and hundreds of dialects.

They do not look alike, nor dress alike, nor do they live in the same kinds of "houses." There is, of course, a strong kinship in the customs, traditions, etc. But many stages of development may be found when tribes are studied comparatively. Segregation of various tribes, as in Oklahoma during the last century, may have been solving a problem for the generous statesmen who "gave" certain territories west of the Mississippi to the Indians. The treaties read "As long as the water flows and the grass grows." This meant tragedy and sorrow, however, for the Indians. It meant adjustment to new environment within a limited territory, with many strange tribes. Hundreds died and many were drowned purposely by soldiers en route. The land grabbers who came in when the Government began to give the land away, did not bring the best of their races to these enforced contacts with the different Indian tribes.

It is not my purpose to even suggest the long list of Indian "wrongs," nor to dwell on those pages of history that I think all want to forget who think with a Christian conscience. But may I appeal to you to *save* the Indian from *further* exploitation of his *land, money* and his *personality*. It will take more than sentimentality to blot these pages out. Sentimentality cannot be substituted for international-mindedness, nor can it be substituted for a constructive program deal-



OPENING EPISODE IN THE FIFTIETH ANNIVERSARY HISTORICAL PAGEANT AT BACONE COLLEGE, WHICH PICTURED CONDITIONS BEFORE THE COMING OF THE WHITE MAN

ing with the Indian. I should like to pause to pay tribute to the men in the Indian Bureau—Rhoades, Scattergood, and Ryan. They are men of finest type but are working with a political machine which is not adjusted to meet *human* and *social* needs. You can help them. On the positive side, it means *honest* men in the Indian Bureau. It means *honest, business-like* agents and superintendents on the reservations. It means *just* laws and *just* lawyers, to protect the Indian land titles; and it means Christian teachers and neighbors who are willing to teach the Indian a new moral and social code. So long has the white man talked one way and lived another that the Indian has asked, "Why bring us your white man's Book (Bible) in one hand and with your other you take away our land?"

The Indian is not a "vanishing race" in spite of this poetic phrase that is so often heard. It is true that the picturesque and somewhat romantic character of his tribal life is changing. It is inevitable that the form of his tribal life change because the Indian is no longer isolated. The strength of his character does not shift so easily as his environment, however. Because his life was simple and natural, he was not conquered, even though subdued, by superior numbers and superior weapons of the white man. Now he has reached the stage, and a rather tragic one, where he is torn between the old and the new. *The direction of his going will be determined by his training, and by the contact that he has with the white man's civilization.* To the race that has taken the responsibility of changing his civilization, he must look for guidance and help, if the best of his culture is to be saved for America's sake.

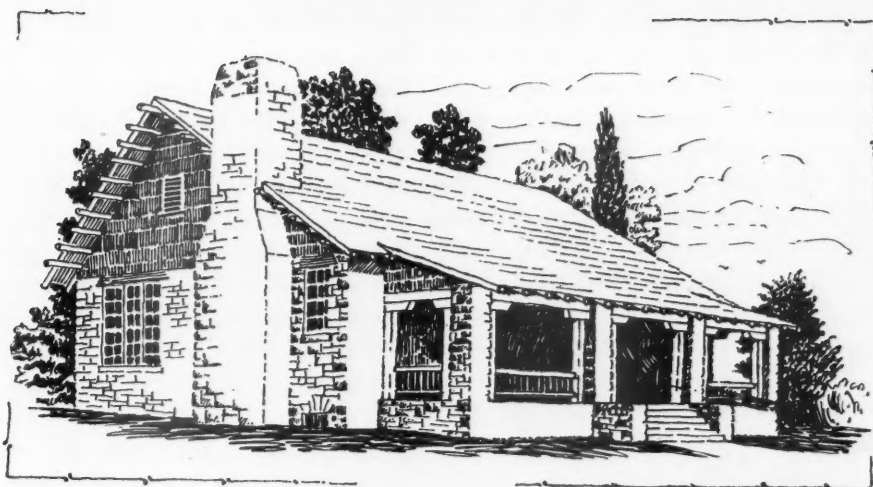
What kind of schools should he have in order to meet the demands of this new civilization? Is it possible for the white man to conceive and build an educational program for the Indian that does not thrust the white man's culture on him and at the same time rob him of his own?

This question is too deep to discuss fully here. Nor am I competent to answer it adequately, though I am seeking to find and develop answers. But of this I feel sure—the *only possible hope* for the Indian of tomorrow is with the right kind of education; an education "from the shoulders up," and not "from just the shoulders down," as it has been in the past. The reason that he has not made any difference in the life of the reservations when he returned from Gov-

ernment schools (which until the last few years only covered the elementary grades), was because no difference had been made in him by the ones he contacted. *We haven't had leaders of men sent to us as teachers and agents, and leaders have not come back to us.* Our schools should be a combination of the best that the white man's training can give, together with the best from the Indian's own culture. I believe it possible to work out such a plan if enough interest, thought, energy and money are expended.

Bacone College in Muskogee, Oklahoma, the only college for Indians in America, is answering the challenge as is no other Indian school. It is training for Christian character and leadership, its curriculum embracing grades from the kindergarten through junior college. It was founded as a mission school more than half a century ago and is maintained through a very small endowment, small tuition and gifts from friends. Bacone College has courses covering scientific farming, poultry raising and domestic science; tribal arts, songs and legends are being preserved also. Granted a five years certificate by the State Board of Education, when they have completed the teacher's course at Bacone, students are fitted to go into Government or other schools to teach. Supplying native leadership is the greatest contribution that any school can make to the Indian. It was during this period that your present Secretary of War, Colonel J. H. Hurley, was graduated from Bacone College. He is not an Indian, as you know, but perhaps has developed an Indian consciousness from his long years of association in Indian territory that will not be lost even in the whirl of national and diplomatic life. If Bacone only had endowment and buildings to take care of the many who are eager to be there! More than 250 were turned away last fall for lack of rooms and funds. Perhaps these are just figures to you but they are more than that to me. They are hearts that I can see going back over long trails, discouraged and not facing tomorrow with very much hope.

A long cherished dream of mine has come true at Bacone. I have wanted so much to have a workshop for native arts and crafts. An art lodge is now being constructed on the campus, the gift of a woman who believed in my dream. It will be built of native stone and logs, patterned on the pioneer home type. I think you will, perhaps, be interested particularly in the fireplace. I am collecting stones from every Indian nation



THE NEW ART LODGE AT BACONE COLLEGE DESCRIBED BY ATALOA IN THIS ARTICLE. NOTE THE MASSIVE CHIMNEY

and historical place (significant to Indians), to go into this fireplace. Later I am writing the legend of the fireplace in order to keep alive great Indian personalities and the pageantry of my race. Perhaps some day you will come and sit by our fireside and let these rocks tell you the story of a race that *is not vanishing*.

When I found that there were 16,000 summer camps in America which had built their programs around Indian art, ceremonies, dances, and traditions, I began to dream again. It seems such a strange thing that the very things that people had marked "uncivilized" they are now taking to "civilize" American youth. And yet, it isn't strange because if American youth is to be saved from the noise and rhythm of city streets, it must go back to the greatest of all teachers—to Nature. The Indian was the only one who knew a consistent program of living with Nature. To him educators have turned for ideals and romance. I feel, however, that a double responsibility to the Indian is found here. If Indian ceremonials, dances and folk lore are to be saved from degeneration into the *vaudeville, circus type of entertainment*, they must be interpreted and taught by someone *who knows and feels the sacredness of Indian rites*. These spiritual gifts are the last things that the Indian has to lose, or to share in his contact with other races. They are the heritage of all Americans tomorrow and *must be kept sacred if they are to serve his ideals*. I think, too, that if American boys and girls realize that the hundreds of acres of lakes, mountains and rivers have been shared with them by the Indians *who no longer have free hunting grounds, they might want to share in turn*. If youth sees this

truth and assumes the responsibility, *just relationship* with the Indians may follow. I started training Indians to serve as Counsellors in summer camps. It was only a small group at first but has proven a very happy and successful plan. I am placing very large groups in camps this summer. This is a part of my art project at Bacone Home.

Suppose you knew how to take blades of grass, strips of bark, crushed berry juice and could put these together into an exquisite basket, which the world calls its most beautiful basket—suppose you could take clay, mould it, color it and fire it with only the crudest of implements, and the world called this its most beautiful pottery—suppose you could take raw wool, dye it and weave your most sacred thoughts in rainbow tints and sunset hues, the flash of lightning and the dark of thunder, the story of how the world began and how death came to be—and—suppose you could take shells, rocks, feathers, and animal skins and make them into ceremonial robes in which you tried to find the Great Mystery of life, and then—one day some people came and took all these things away. They built great buildings for them which they called "Museums" and "Art Treasuries," *but they forgot to leave anything in the place of the things they took away*. Perhaps you would understand the crushed hearts and hands of the Indians who didn't create beautiful things to be stored away in attics or moth balls. I've been in your great museums and have passed by when I've heard people say "Surely 'savages' didn't make those beautiful things!" No, *savages* didn't make those beautiful things. They were made by peo-

ple who understood the simplicity of Nature and of necessity. If the original arts and crafts of America are to be preserved, they must be *taught* rather than displayed in museums for only a few hundred people to see who understand and appreciate little. America and other nations are beginning to realize that the Indian art is intrinsic in value. I hope there will be ones who will catch a larger vision than the ones who took Indians' art away to put in museums. If only they can see that *sending back to the Indian* the best examples of his art will mean new inspiration, then they can say to him, "Do no less than your fathers and mothers did."

If Indians were permitted, they might add to the historians' list of American statesmen and heroes the names of Apushamataha, Tecumseh, Chief Joseph, Piomingo, Sequoyah, Samoset, Red Jacket—as well as Sacajawea and other Indians, who have followed the trails that lead to the high mountains of courage and strength. These, as well as Washington, Lincoln, Roosevelt and Wilson, are a part of the inspirational heritage of American youth.

To that group of American philanthropists, far-sighted educators and Christian statesmen, whose eyes are searching for new frontiers of service to humanity, I would bring the needs and the contributions of the First Americans.

It is this group and *not* the sentimentalists, who will blot out the "massacre" pages of American history if they write on the basis of understanding and conservation. And, I am wondering if I dare to suggest to the D. A. R., who are always looking for places to memorialize the great of America, one of the finest ways to invest money

and interest in citizenship? I can think of no finer way to write a memorial than annual *scholarship gifts to Indians* who find themselves at the doors of Bacone College *with no funds to enter*. If you could see their bright, eager faces as I see them, you wouldn't wonder that I dare suggest to you—not as a plea for charity, because the Indian does not want to be pitied nor patronized, but as a plea for restoration to the proud heritage that has always been the Indian's.

I am honored in being asked to be on the program of the National Congress of the D. A. R. I feel very humble in the realization of my responsibility in representing more than two hundred nations or tribes. I come only with a very sincere desire to interpret the needs and contributions of my people. Won't you help us to save the strength and vitality of our old moral codes; the mysticism and beauty of our old religion; the simplicity and naturalness of our old life; the symbolism and uniqueness of our arts and crafts; our music and fine old traditions? But—teach the Indian to *think* for himself in the new civilization into which he has been so quickly thrust. Give us a new moral and social code, for ours is inadequate. Send us strong Christian leaders who will dare to practise the high moral standard which the Christ taught.

Since we are building a new nation out of the old from many nations, should we not say that what each brings is the heritage of the other? It is thus that the Indian's heritage is America's. The first American has shared a country, his moral and material traditions. If later Americans share in turn, our race will *not be a vanishing race!*



A LONELY INDIAN SETTLEMENT IN THE SHOSHONE MOUNTAINS

How I Became a Crow Indian

Graphic Description of a Visit to the Crow Indian Mission at Lodge Grass, Montana, and of Initiation into the Tribe with Solemn Ceremony

By HOWARD B. GROSE

This story of a visit to the Crow Indian Mission at Lodge Grass, Montana, one of the most interesting experiences of my life, was published in MISSIONS in September, 1915, now seventeen years ago. It is in my judgment the best Indian home mission sketch I ever wrote, inspired by all the circumstances and by the remarkable work of my dear friend, Dr. W. A. Petzoldt, whose record since then has fulfilled the highest expectations of those who knew him, while during all the years Mrs. Petzoldt has been his accomplished aid. Such a life picture has no age limits. It is fitting that this story should be retold for a new generation of MISSIONS' readers.—Ed.

I

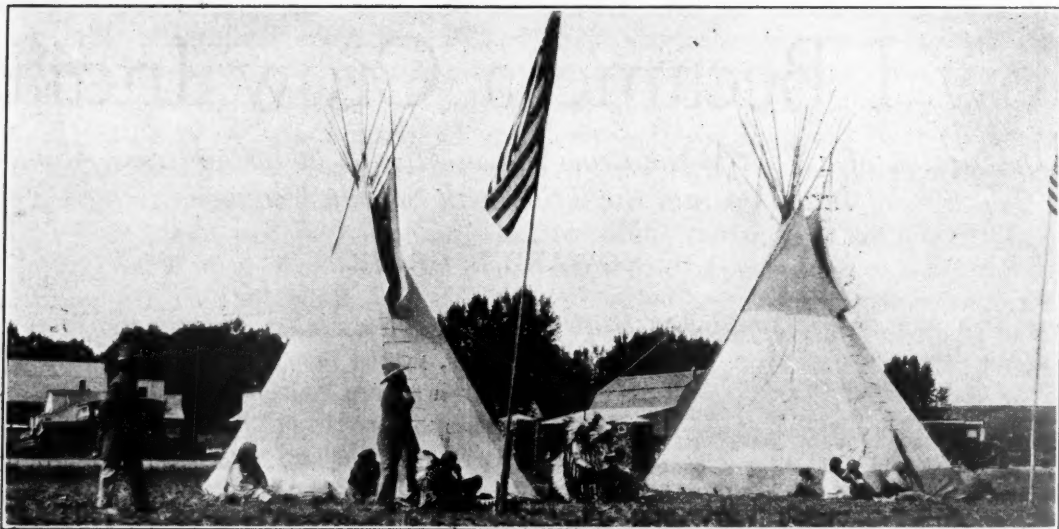


THOSE were wonderful days at Lodge Grass. The fact dawned upon me first as we sat at luncheon near the schoolhouse on the Mission compound, as they would call it in China, with the companies of "Crows" gathered about their "spreads" in immediate neighborhood, and the sense of a great gladness and comradeship enveloping us like an atmosphere. It was scene for an artist or a poet. A perfect June day, air fresh and fragrant. Back of us the trim little garden planted and cultivated by the two young women—Misses Ida Wafflard and Nora Swenson,

sent by the Woman's Home Mission Society to teach the young Indian idea how to shoot (only metaphorically) and sew and cook—to whose success we can testify so far as the fresh young radishes are concerned; the grounds bounded on the southeast by the trees bordering the usually little but now rain-swollen river in which the missionary formerly baptized the converts. In the foreground the picturesque groups of Indians, the women wearing the rich-hued blankets, the children playing at will, and the dogs roaming everywhere and occasionally scrapping after a "scrap" or bone; immediately beyond, the great fields of grain or of grass dotted with blue and white

flowers; in the near distance the roofs of Lodge Grass, now a respectable hamlet with school and church where there was only a station and an agency store when our Mission started twelve years ago; beyond this the rolling land, and in the distant background the snow-capped peaks of the Big Horn range forming a majestic skyline and an insistent inspiration. "I will lift up mine eyes unto the hills, from whence cometh my help." The Psalmist's uplook and uplift are needed at Lodge Grass, and there they are found. It was a picture to carry in memory.

And as I looked upon it, suddenly I realized that now the dream and expectation of many years had become reality. Had I not written that story of the Conversion of White Arm that first made the Crow Mission known widely to our people? And there stood White Arm, all smiles, not twenty feet away, with his little adopted daughter Pretty Beads and his wife Pretty Shell, looking just like the photographs of them reproduced in the magazine. There, too, sat Left Hand and Shows-the-Fish, Rides-the-White-Hipped-Horse and White-Man-Runs-Him, with other characters familiarized through their connection with the Mission. Surely this was a great life we had come into on this bright day in this Montana Reservation. Yes, here we were at last, far out of the world war currents, in peace and quiet, picnicking with the Petzoldts and the Christian Crows. And while I reflected upon the significance of it all, an aged Indian rose and with loud voice began an oration which sounded like a chant, reciting after the fashion of the old sagas the virtues of the distinguished visitors who had come from the far Atlantic—though how he discovered our virtues I could not imagine and I fancy he was original rather than accurate. But it was all in our honor, as Missionary Petzoldt said, and we smiled responsively if not apprehendingly, while the feast went on, with great good humor everywhere, and a fairly close watch kept upon our movements by the more curious—yet without obtrusiveness.



TEPEES PREPARED FOR THE RECEPTION AND BARBECUE AT LODGE GRASS

II

IT seemed perfectly natural to be sitting among the Indians. The getting there had been made easy by our host, Rev. W. A. Petzoldt, one of the noblest men God has called into the mission field. Welcoming the Editor and his wife as we alighted from the train at 10:45, he placed us in charge of one of his church leaders who is also a proud member of the Indian police, and we were driven a short mile to the Residence, escorted by a dozen or more Indian dogs that seemed possessed after the missionary's young collie, whose powers of self-extrication from peril were beyond belief. Mrs. Petzoldt and Genevieve welcomed us to the home and at once we were in congenial surroundings. No wonder the Indians like to hover around it and frequently invade its peaceful precincts. We carry the memory of that home and the simple, unselfish home life as a precious thing, and feel how refreshing it was to share it. A missionary life has deprivations, but it has compensations too, for without faith one cannot live it.

The dust of travel removed, we learned of the holiday and picnic arranged in our honor, and forthwith proceeded to the outdoor gathering and were introduced all around, shaking hands with everybody except the papooses, whose hands were doubtless existent but invisible.

III

UNCONSCIOUSLY I stumbled into favor by asking if I could have a piece of the roasted meat that looked so tempting on the Indians' lay-

outs. "Come with me," said Mr. Petzoldt, "and you'll taste such meat as you never tasted before." Leading me to a group and telling them my desire, an Indian selected a joint and gave it to me, while all smiled approval. Waving it as a trophy I returned to my place, and tried to eat Indian fashion. It was great fun as well as great meat, and the Crows were all chattering and pointing, and Mrs. Petzoldt said, "You've won their hearts. Nothing could please them so much as to have you ask for a piece of their meat." A happy time we had, and there was chance to see the Indians at ease and in social enjoyment. The men were mostly strong and fine looking, some of them typical in feature. I learned that one of the Mission leaders, the missionary's right hand man though Left Hand by name, had refused a goodly sum offered if he would pose as a typical chief for the "movies." His profile was remarkably fine, but he would not sell his face for money. And I found it good to watch the light in his keen eyes when during the speeches the interpreter was translating into Crow sounds and gesticulations what the visitors said, or something akin thereto.

Good it was, too, to watch the missionary's wife and daughter, as they managed affairs and talked the singular tongue, which has no written characters. It seemed to me that the talk was more than half in gesture or sign language. Genevieve is an adept at it, as she is at horseback riding and all phases of the outdoor life. It was beautiful to see the affection with which the whole company looked upon this family. And indeed they ought to; twelve years of such

self-sacrifice should have some reward. Think what they have done—created a church and school and a community life at three points where none existed before; become the source of hope and help, instruction and light to hundreds of men, women and children, whom they seek to defend from evils without and within. It was a great day for the Crow tribe when Dr. Chivers of sainted memory went out to study conditions at Lodge Grass, and when the young pastor at Sheridan felt called of God to give up his home and church and dedicate his life to a hard task, by many deemed hopeless, for the Crows were regarded as backwards of the backward peoples. And here we sat, surrounded by families that had been redeemed by the Saviour Christ, seeing the fruits of long and patient and consecrated service. Surely the Lord also saw the work of His servants, that it was good.

IV

AFTER the picnic came the service, for of course we were to have a meeting. The Indians are always ready for that, the missionary said, and the longer it is the better they like it. So in the early afternoon all gathered in the chapel, men, women and children, filling the chairs and many sitting on the floor. Nearly half of the company were men, and they wore now a most serious air, which was later to be explained.

I could not understand at the time why they looked so intently at me, as though they would read my inmost thought.

First we had some original Crow hymns. It was different singing from any I had heard, a shrill and at times weird and plaintive monotone, each line beginning with an explosive outburst and gradually wailing away. It was not music, but it was expression, and is a favorite method of making the feelings known. It was a common thing, Mr. Petzoldt said, for one of the men to come to service Sunday morning, and say, "I have a new hymn," which he would proceed to sing, the others gradually joining. Improvisation is a gift of these people, and they are full of poetical ideas. In meeting, improvisation is apt to break out, and sometimes the missionary finds it almost impossible to stem the flow of eloquence. In general, however, the Indian is sententious and chary of words, and knows when he has gotten through.

After the song service and prayer, the missionary introduced the Editor, telling the audience how the great American Baptist Home Mission Society in New York, which had done so much for them during many years, sent through him its message of affectionate interest and good will. I sought to point them to the source of this interest and good will in the love of God in Christ Jesus, and to make them feel something



FIRST CAMP MEETING OF LODGE GRASS CHURCH. MR. AND MRS. PETZOLDT IN REAR CENTER, WITH LITTLE GENEVIEVE. THE PASSING YEARS HAVE WROUGHT MANY CHANGES SINCE THIS PHOTOGRAPH WAS TAKEN, BUT THE INFLUENCE OF MR. AND MRS. PETZOLDT'S WORK ABIDES

of the brotherhood that is of the essence of the gospel. The impression was strong upon me that there was something intensely human and pathetic in the scene before me, and I hope the interpreter caught that impression and imparted it to them. Learning that a goodly number of the men present were not members of the church or even of the regular congregation, I appealed especially to them, witnessing to the peace and joy to be found only in the Jesus Road. Their faces gave little sign of response, but they listened respectfully, and I saw light in many eyes nearer the front, as the infinite love of the Master was pictured.

Then District Superintendent Hargrave, who had decreed the holiday—for the Indians are not masters of their time—was introduced, and defended the Crows of the Lodge Grass District against much that had been charged upon them. He said this district had been maligned as the outlaw district, when it was in fact the very best, most intelligent and honest and temperate of the districts. He told how this had become no longer a "booze" district, and how much this was to the credit of the loyal Crows. The district had been falsely represented by writers who had ulterior motives and one of whom at least had deceived some of the Crows and got much money out of them, while testifying falsely against them at Washington. Industrially, intellectually and morally the Lodge Grass District now stood at the head, and he asked their visitor to let the people know the truth. They recognized that they had one great enemy, the "booze" traffic, which was carried on by the white men; and they were now abolishing the "booze" which destroyed home, soul and body. No more "boozing" meant no more hunger in the tent. They were making great strides forward, he said, sowing more than double the grain this year, working more steadily, and showing a disposition to push onward and upward. Such visits as this would encourage the Crows in their good work. He made a very strong temperance speech and a powerful appeal to the Indians to prove by their lives that they had been misrepresented, and closed with the highest endorsement of the work done by our Mission and its schools. The superintendent is a Christian man who is doing all he can to increase the working capacity and improve the moral condition of the Indians. I was exceedingly glad to hear his strong testimony as to moral conditions.

Mr. Petzoldt next proposed that, if the Indians

were so minded, they should adopt the Editor and his wife into the tribe and confer upon them an Indian name. This was voted upon gravely, for the action is not regarded lightly, and two of the chiefs were appointed to choose and give the names. With solemn pride an aged Indian, selected by the people as their representative, gave Mrs. Grose the name of "Brings Pretty Horse;" and another of the head tribe men in like manner pronounced the new name of the Editor to be "Man-makes-Himself." The Indian names, as nearly as sounds can be reproduced, are "E-che-do-iches," Brings Pretty Horse, and "Eda-ist-chee-minnach-pach-ush-chish," which signifies a man who builds a strong barrier of character around himself. The honor of the first name lies in the tribal legend of bravery, when a Crow chief vanquished his enemies and brought a prize pony from their camp as his trophy. Then, with equal solemnity and dignity, we were both elected honorary members of the Crow Indian Baptist Church of Lodge Grass, accepting this as a real honor of which we shall seek to be worthy.

Already the meeting had been a fairly long one, but it was not over by any means. We had yet to hear the testimonies and words of appreciation from the Indians, a dozen or more of whom spoke and prayed. I could not secure a translation of many of these remarks, but give some of them, as caught by the missionaries. The gestures were a language in themselves, and always graceful. And there was heart in it all; that needed no interpreter for us to know. It was a benediction to be there, for once more we had seen in remarkable manifestation what the gospel of the Son of God can work in human hearts and lives.

V

THIS will be a mixture of testimonies and comments, as the Note-book gives them. After the missionary had emphasized the necessity of brevity, White Arm led off, and considering that he is a lay preacher and evangelist he reached his terminal with fair credit. He said he was very glad for this day. "It makes my heart feel good." He was happy because he had worked hard for this Mission and in the Jesus Road when there was no one else to help; now it was well established and many came, but he was glad to be among the first. This was a great day for the Crows when their visitor came as a brother in

Christ. God was looking down on them, as a loving Father.

One of the most interesting testimonies was that by Bear Claw, once the worst drunkard in the tribe, now a native worker, and exceedingly influential because of his known past and the entire change which the Indians see in him. He said he was very careful what he said, and at last wants to meet God with a smiling face.

Left Hand, a noble man and typical Indian, said that before the Jesus Road and people came, the Crows had no mind for these things, but now a number were walking in the Jesus Road and they were pulling the others up. It was like pulling them out of a mud hole. He was very glad of the words of Dr. Grose. They would do the people much good.

Shows-the-Fish, a very old man, said: "This makes me feel good. I want to stay with the good things. Jesus is the great Medicine Man, and I have life in Him. Tell Dr. Proper I am wearing the coat he gave me." So he was, with no little pride, the fine old man, and the message will go to Dr. Proper in this way. The Indians are keen readers of character, and the long-time zealous superintendent of the Home Mission Society's work in the central west has many friends in Lodge Grass.

Rides-the-White-Hipped-Horse is one of the strong converts on whom the missionary can depend. A fine face, a look into which is proof positive of the transforming power of Christ.

One-Blue-Bead is an old man, recently come into the Jesus Road. He is convinced of the doc-

trine of the fall of man, and prays every day that the Crow people may be lifted up.

Bull-all-the-Time is very happy in his religion. He hasn't played any games on Sunday since his conversion. He is praying that his two sons may come into the Jesus Road. When some one said the white people were only after money, he said this report was not so, because the Jesus people were helping the others into the light. They want more light.

Mrs. Shows-the-Fish offered a prayer. Pretty Shell, White Arm's wife, told of her happiness in the Jesus Road. Dirty Face made a prayer, all listening intently. Pretty Enemy, a strong-faced woman with beautiful expression in her eyes, told how when the Mission was started she went with the men to the mountains and cut twenty-one logs in a day for the school building. None of the men could surpass her with the ax. Now she wants to do all in her power to help keep the school going. A remarkable personality this.

VI

THAT evening Mr. Petzoldt had arranged that I should preach to the white people who have formed a little church at Lodge Grass, meeting in the neat schoolhouse until such time as a meeting house shall become a possibility. It was with genuine regret that the visit had to come to its close because magazines must come out; and when the train pulled out from Lodge Grass for the East and home, our last sight was of the Petzoldts and the group of faithful Indians who had come to see us off. God bless them all!



PREPARING FOR THE BARBECUE IN HONOR OF THE DISTRICT SUPERINTENDENT AND OTHER GUESTS AT THE DEDICATION. THE BEEVES WERE CONTRIBUTED, AND MORE THAN A THOUSAND PEOPLE ENJOYED THE FEAST

Our Predecessor, the Indian

Extracts from an Article by Bishop Hugh L. Burleson Published in The Missionary Review of the World for July-August, 1932

Bishop Burleson is the son of an Episcopal missionary to the Oneida Indians. He himself served for fifteen years as Missionary Bishop of South Dakota. As an honorary member of two Indian tribes, the Oneidas and the Dakotas, he has had many life-long and varied contacts with Indians. His long and intimate experience enables him to write with authority and discernment.



FIRST let me voice my belief that the Indian is more naturally religious than the white man. I mean fundamentally and seriously religious; counting himself as part of a universe ruled by a Great Spirit to whom he is individually related. Why this is true I do not presume to say. Perhaps because he is a man of the outdoors, living his life in an ordered world and with the sense of divine oversight. We who dwell in wildernesses of

brick and mortar, setting up machinery to make life good, separated from the source of divine power by innumerable secondary agencies, are slower to apprehend this relationship. The Indian was closer to the deep springs of life, in which he divined an eternal purpose. I have never known an Indian atheist—though we may perhaps develop them by our contacts.

The first thing I see in the soul of the Indian is this simple belief in God as an active and immediate presence; the concept of the spiritual

lying back of the material. Because of this fact one may feel strong hope of success where the Gospel of Jesus Christ is simply and sincerely presented. Our Master makes His appeal to the Red Man—perhaps even a stronger appeal than He makes to us.

The second characteristic I would mention is the fundamental integrity of the Indian character—that something which, lying at the roots of racial life, distinguishes a people as inherently trustworthy.

I gladly testify that there is no more steadfast friend than the Indian, when he encounters real friendship. Those who have lived in close and kindly relations with these primitive people have found in them a stability and strength of character which could be counted upon with confidence.

The next characteristic is his keen sensibility. Out of this grows the natural dignity and self-respect of the Indian. Normally he conducts himself with more native propriety and courtesy than do those who feel themselves his superiors. I have often been mortified by the contrast presented when white visitors have attended our large Indian gatherings.

Another characteristic is the Indian's poetic temperament. He thinks and speaks in pictures. His names are descriptions rather than convenient labels like our own.

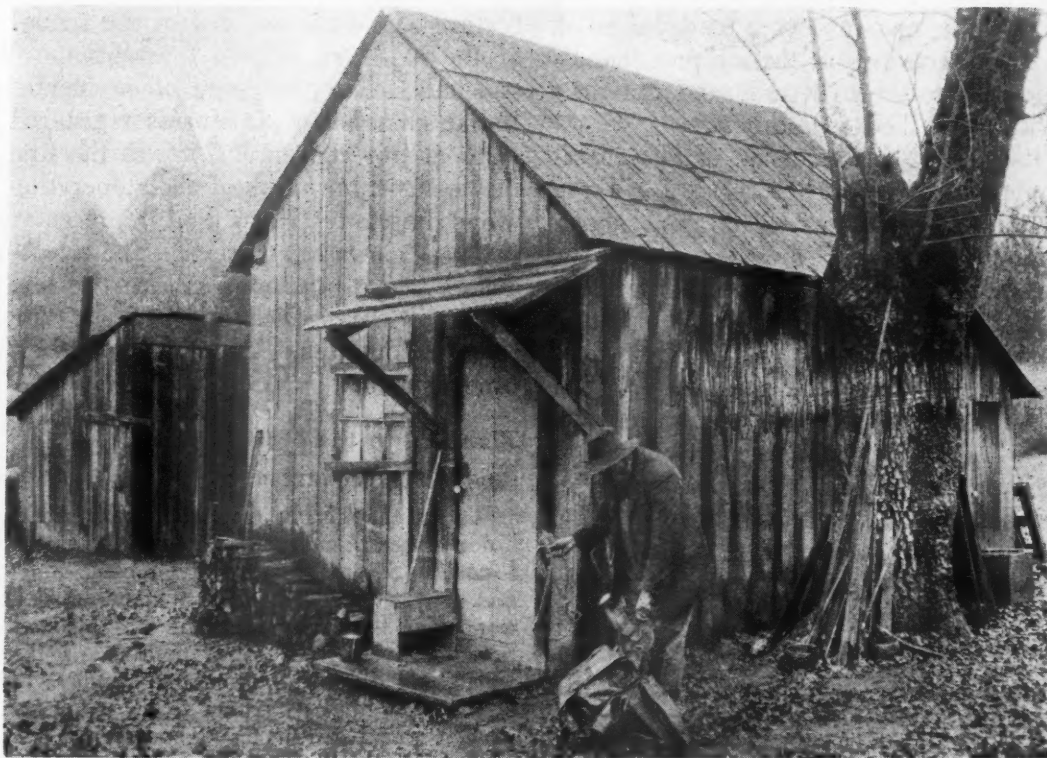
A fifth characteristic is his instinctive desire for leadership. Herein lies our chief encouragement to hope for his progress toward the place that he should have in our national life.



Eternal Light Upon the Mountains

The Old Way and the Christian Way Among the Mono Indians

By COE HAYNE



THE LONELY HOME OF A MONO INDIAN IN THE SIERRA MOUNTAINS



THE valley lay bathed in the soft light of stars. Lofty foothills of the High Sierras were dimly sketched against the eastern horizon. Arrived after sundown at the mission at Dunlap, California, we talked of the past and present conditions of the Mono Indian. Jim Waley, veteran interpreter for our missionaries, spoke of the past; the lights from the windows of the mission house and the voices of Indian women mingling with that of the missionary were reminders of the present. And in time Jim Waley touched upon the present, speaking of the days since the coming of Miss Schofield, Miss Christensen, Mr. Brendel, Mr. Thayer and the other workers at the five stations opened since 1908. The Mono inter-

preter knew what the coming of the gospel meant to his people.

When Congress in 1856 failed to ratify the treaties made with the California Indians during 1851-3, they became homeless waifs of the wilderness, dispossessed, despised, exploited. From the spring of 1856 to the close of 1859 the relentless driving of the Indians from their hunting-, fishing-, and fruit-grounds was continued. In most cases the Indians were helpless in the face of the more resourceful opposition. They were not the wards of the United States or of California. They had no one to champion their cause. As the counties could furnish white forces sufficiently powerful to put down any local uprising, no appeals were sent to Washington for assistance as were sent from the more sparsely settled portions of the frontier. Consequently for the California Indian,

as a sequel of bad behavior, there was not the fat ration and the protection of the reservation as so frequently was the case when the savage fighters of the plains broke from restraint and went on the warpath.

After suffering the loss of everything that made for tribal happiness, the Mono, not an exception among California Indians, became a wanderer in the waste places with nothing to show for his contact with white men except a knowledge of their vices and a craving for their liquor, handicaps to be added to the evil traits and practices peculiarly tribal in their viciousness.

Within the tribes the influence of the medicine-men was supreme and wholly bad. These avaricious charlatans extracted large benefactions for their "fandangos," their cry dances for the dead, and their sorceries for the living. Possessing methods of destroying those who did not subject themselves to their will, or for whose death others were willing to pay the price in money or commodities, the medicine-men through fear held the Indians for generation after generation in their power. Not until our missionaries came were the eyes of the Indians opened to the fraud and cunning of these tribal pests. Marriage had no religious significance; it was simply the occasion for the bartering of women for commodities desired by scheming parents.

In the hills above the San Joaquin Valley, Jim Waley spent his boyhood days hunting and fishing. He wanted to go to school. At Dunlap he applied to the school moderator for permission to attend the district school. His request was re-

fused. In later years he walked ten miles a day to visit the Dunlap Mission where he received instruction in English from Mrs. Livesay, the missionary who preceded Miss Ada L. Shepherd, the present resident worker.

On July 12th Jim Waley spoke before a great audience of his fellow Baptists in San Francisco. The occasion was the Centenary Celebration of The American Baptist Home Mission Society, a feature of the opening day of the annual meeting of the Northern Baptist Convention. When he and half a dozen or more other members of the Indian churches of California registered as delegates at this convention, it was the first time in the twenty-three years of their operation that the Mono mission stations had representation at a national church gathering. The event was historic. The testimonies of Jim Waley, Samuel George, George Dick and Jeff Marvin will not soon be forgotten. They are given below in the order named:

Thankful to the Mono's Friends

SPOKEN BY JIM WALEY

We are thankful to the people who are our friends I don't speak much English but I will tell you what I know. Seventeen years ago I came into the Christian Way. I still walk it. I know Jesus has done a wonderful thing for me. He has changed my life. Seventeen years ago I had nothing. I lived for the world and did not know about Sunday. Then I got a spring wagon and horses to go to church. Now I have a truck and make a good living hauling wood week days and haul my friends to church on Sunday. When the men ask me to drink wine I say, "No, I can't do it." Before I heard the gospel there were



MONO INDIAN MOTHERS AND THEIR CHILDREN



JIM WALEY, ASSISTANT PASTOR OF DUNLAP INDIAN BAPTIST CHURCH, WITH FORD TRUCK USED TO DELIVER WOOD

saloons everywhere, but the Indians can't get whiskey. They had to hire some one to get it for them and call it "good stuff." That always made trouble with my friends and made me quarrel with my wife. I spent my time drinking, gambling, swearing, dancing. When I became a Christian I cut all that off clean and never swore again. I am happy all the time in this Way and pay my own way.

Quit "All Those Things" and Voted Dry

SPOKEN BY GEORGE DICK

Before I became a Christian I was just like a wild horse. I ran around drinking, gambling, dancing all the time. I had no family and no place to live. I had only a horse and a saddle to go some place to eat off of my friends. In 1914 I became a Christian and quit all those things and voted dry. Now I have a home and family and am very happy. I never went back. I try to win my friends to Christ.

Most of His People Believe in the Good Way Now

SPOKEN BY JEFF MARVIN

I was about ten years of age when the missionaries first came to Auberry. At that time our people did not know anything about Christ, the Bible or Church. About all they knew then was to run wild in the mountains and do as they pleased. When they got work for the white people and got a little money they went to the saloons and got whiskey and went on



MILLING STONES FOR GRINDING SEEDS AND ACORNS

a big drunk. They gambled and got into fights with each other. Some of the women were just as bad as the men. They, too, got drunk and pulled each other's hair, and butchered each other up with large knives. We children got so scared when the older people were drunk that we would run out into the bushes and hide, and stay out all night. At that time the Indian men had many wives and the women had many husbands.

The Mono tribe used to be very great in numbers, but because of the old Indian custom of poisoning those with whom they became angry the tribe has become very small. Since the medicine-men have all died off the tribe has begun to increase again. When the people died the Indians would gather together and have their old Indian cry dances, and would cry very long and hard, for they had no hope of seeing their loved ones again. Now things are different because the Indians know they shall see their loved ones again if they have been walking in the Jesus Way. There are some who are not Christians yet, but most of our people believe in this good way now.



REV. W. C. COOK OF CLOVIS, CALIFORNIA, WHO BEGAN WORK AMONG MONO INDIANS

Things changed with the coming of the missionaries. My father and mother were among the first to become Christians. After my father became a Christian he did not go back into the old way again. Instead of using his money for gambling and whiskey he would save his money and buy more things for us children and the home. Instead of drinking and gambling with the other men he would take his family to the meetings. Within the next few years following the coming of the missionaries many of the Indian people became Christians and were much happier. Sometimes we have hard times getting work and taking care of our families in the right way, but we are happy because we know that some day we shall be with Jesus and shall have plenty.



CLARENCE, DOROTHY AND LAWRENCE MARVIN, CHILDREN OF JEFF MARVIN AND GRANDCHILDREN OF CHARLIE MARVIN, ONE OF THE FIRST MONOS TO BECOME CHRISTIAN

I am glad my father and mother became good Christians and helped to teach us children about Jesus, and helped us to become Christians too. When I was a small child I had bad dreams and got awfully scared and was afraid of the dark. Then my mother taught me to pray and to ask Jesus to help me. When I did that fear left me and I had no more bad dreams.

My people are thankful that the Christian people thought of us and cared for us enough to send the Gospel of Jesus Christ to us, and to send the missionaries to help us become Christians. We Christian Indians are thankful for what Jesus has done for us and we want to live for Him every day and try to help to send the Gospel to others. I am glad that I have been brought up in the Christian Way and do not have to live in the old way as my people used to live.

On the Highway of a King

SPOKEN BY SAM GEORGE

Twenty years ago I started in this good way. Before that we did not know anything about how to live right. We thought we had a good time in the old way. We called it fandango but there was a lot of trouble in that. The medicine-man killed a lot of people. After the missionary came and told us about God's word we stopped that. Now ever since I started twenty years ago it has been just like going on a highway up to heaven. I tried one time to go back in the old way and did not feel very good. I felt like I had slipped off the way. Then I got back on again and am still going in God's way. It now looks different where we have our church. It used to be we had no children's day school and no Sunday school. Now everybody lives clean and dressed up and has a good time in this good way. God has changed it all. I am very happy in this way. I usually have a good job and save my money. I do what I can to teach my friends God's word and lead them in this way.

Of the three pioneer missionaries to the Mono

only one remains—Miss Emma C. Christensen of the Sycamore Mission. Miss Schofield passed from this life a few days before the Northern Baptist Convention convened in San Francisco; Mr. Brendel died several years ago, his work as general missionary among the Mono in the meantime having been continued with marked success by Rev. Lee I. Thayer, who began his labors as a missionary to Indians in 1907 in New Mexico and Arizona among the Navajo.

Over the long, winding trails that led from the end of the stage line over the foot hills to the secluded places where the Indians lived, Miss Schofield and Miss Christensen traveled together during those early pioneering days. Often they were obliged to go alone to the needy places in order that all engagements might be filled.

The other day an old mountaineer, hearing of the death of Miss Schofield, told Miss Christensen that in those early years it was for him a continual cause of wonderment to observe the persistence of Miss Schofield in a ministry that he considered a useless expenditure of time and effort in view of the wretched condition of the Indians. He had often found occasion to give Miss Schofield a ride when his work as teamster for a light and power company took him up or down the trails she traveled. He said that he frequently called her attention to cases of human debasement beyond the reach of the best of influences.

"But I was wrong and Miss Schofield was right," said this oldtime Californian as he recalled how many Indians had become respected

citizens since Miss Schofield began her work here.

Miss Christensen is now carrying on the work at Sycamore without the assistance of another resident worker, although her station is within the area covered by General Missionary Thayer. When the writer recently visited Sycamore a group of women were at work upon some wonderfully well-designed quilts. From eight o'clock until five they had been at it steadily on a day when the thermometer in the assembly room of the mission registered 111 degrees.

The Story of Coarsegold

Rev. Lee I. Thayer, whose labors among the Mono Indians have been of an enduring character, has related in *The Moccasin Trail* the main incidents connected with the building of the attractive chapel at Coarsegold. With characteristic modesty he omits to record the number of days of work he spent practically alone putting the finishing touches to the building, including the shingling of the roof, after the framework had been erected. Having stated this bit of history, we reproduce here Mr. Thayer's story:

In the winter of 1925 William J. Mudge, a Baptist rancher and builder living near the mission, was a frequent attendant at the meetings. He said the church ought to have a larger and better meeting-house, and that the Lord had told him to give logs from his ranch for this purpose. The Indians accepted his offer, and agreed to do the work of cutting, peeling, and hauling the logs. Miss Lena Gorrel and Miss Elizabeth Cady were the missionaries at that time. They, with the writer and a good group of Indian men and women, held frequent work-parties preparing the

logs. Under Mr. Mudge's supervision a "log-rolling" was held on July 4, and a good start made in erecting the attractive log chapel. A Methodist friend, Mr. Warner, provided the doors and windows, with lumber for the frames, also the oak flooring. An abandoned chapel at Green Mountain belonging to the State Board was wrecked to supply the necessary rough lumber. The chapel was dedicated Memorial Day, 1926, without appeal or expense to the denomination.

The First Church Wedding at Dunlap

Dunlap, California, is still talking about its first church wedding. When a young Indian woman told Miss Ada L. Shepherd, the missionary at Dunlap, of her approaching marriage, Miss Shepherd informed her that she should have a shower. Now that was an innovation for an Indian girl. And its announcement awoke memories of other times and other places in the minds of local white women. Sixteen of them besides the Indians wanted to have a part in this preliminary event. And they were welcomed with their presents for the bride-to-be.

Now for a ring service, a bridesmaid, best man, flowers and a marriage license! The day before the wedding the missionary discovered that the ring had not arrived nor had the license been procured. The groom had not succeeded in persuading the mother of his fiancée to make the trip down the canyon to the county seat. The girl was a few months younger than a girl should be to get married without her parents' consent and it was necessary to have the signature of at least one parent on the record.

Finally the mother decided to go. But the delay was well-nigh fatal to all plans for the



MRS. MIKE ANDERSON, HER HUSBAND, WHO IS SUPERINTENDENT OF THE AUBERRY INDIAN BAPTIST SUNDAY SCHOOL, AND THEIR DAUGHTER JUANITA, NOW A STUDENT IN BACONE COLLEGE

wedding to be held on the day set for it. There was no possible chance to reach the court house before the office of the county clerk closed at noon. What to do? Miss Shepherd got word to the official by long distance telephone. But by this time the groom had lost courage and insisted on taking the missionary along to make sure that there should be expert assistance at hand in the event of further trouble.

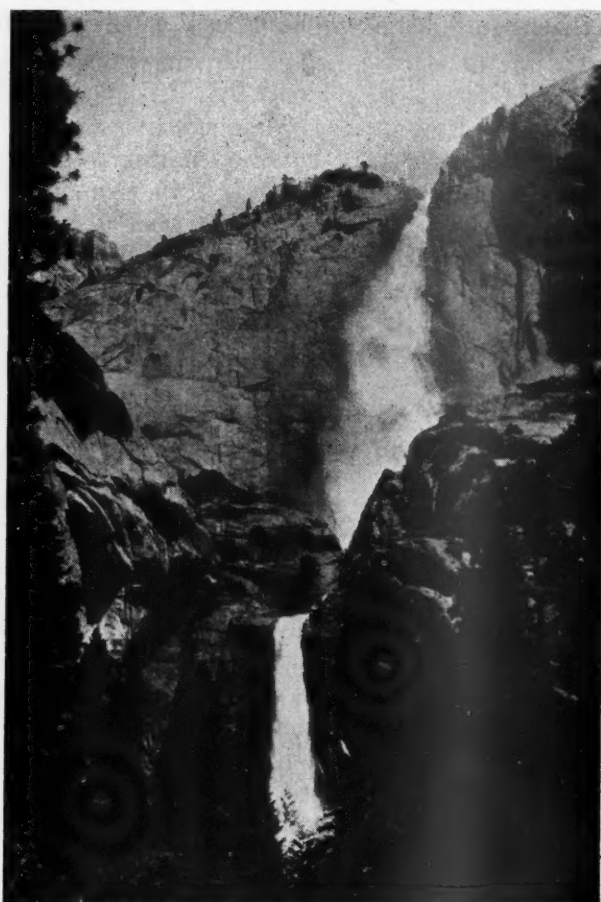
There was no further trouble. Even the delay in the arrival of the ring was without unhappy consequences due to the kindness of a neighbor who was willing to lend a ring for the occasion. And a wedding march was rendered in spite of the fact that the missionary was obliged to play it from memory.

The Origin of Mono Missions

The Mono missions had their birth because members of the Baptist and Presbyterian churches of Clovis, California, saw a home mission need and notwithstanding the difficulties in their way endeavored to answer that need. In 1907 Rev. W. C. Cook was pastor of the Clovis Baptist Church. He at once realized the destitute condition of the Sierra Indians. When he saw white men and boys shamelessly making fun of the drunken Indian men and women on the streets of his town he was stirred to ask himself and others, "Cannot something be done for these unfortunates?"

It was not long before Mrs. Cook was asked by a ranchman named J. W. Sharer to preach to a dozen or more Indian grape-pickers in the latter's vineyard. The following Sunday afternoon Mr. Cook accepted the invitation. There was no interpreter and as he spoke he looked into the impassive faces of his listeners and wondered whether or not his time was being spent in a profitable way. Yet something stirred him deeply that day which he later translated into these words: "A missionary must come and live among this people and slowly, patiently show them the way to Christ and the true life. There is no short cut. It will take years, perhaps decades, to do this. Only patient toil will get them out of the mire." At this critical time Mrs. Mary H. Temple, a benevolent Presbyterian woman of Clovis, arrived independently at the same conclusion.

At a public meeting held in the local Baptist Church, October 30, 1907, the Clovis Indian Missionary Society was formed. This later be-



PICTURESQUE SCENERY IN THE MONO INDIAN COUNTRY, FROM A PHOTOGRAPH BY LEE THAYER

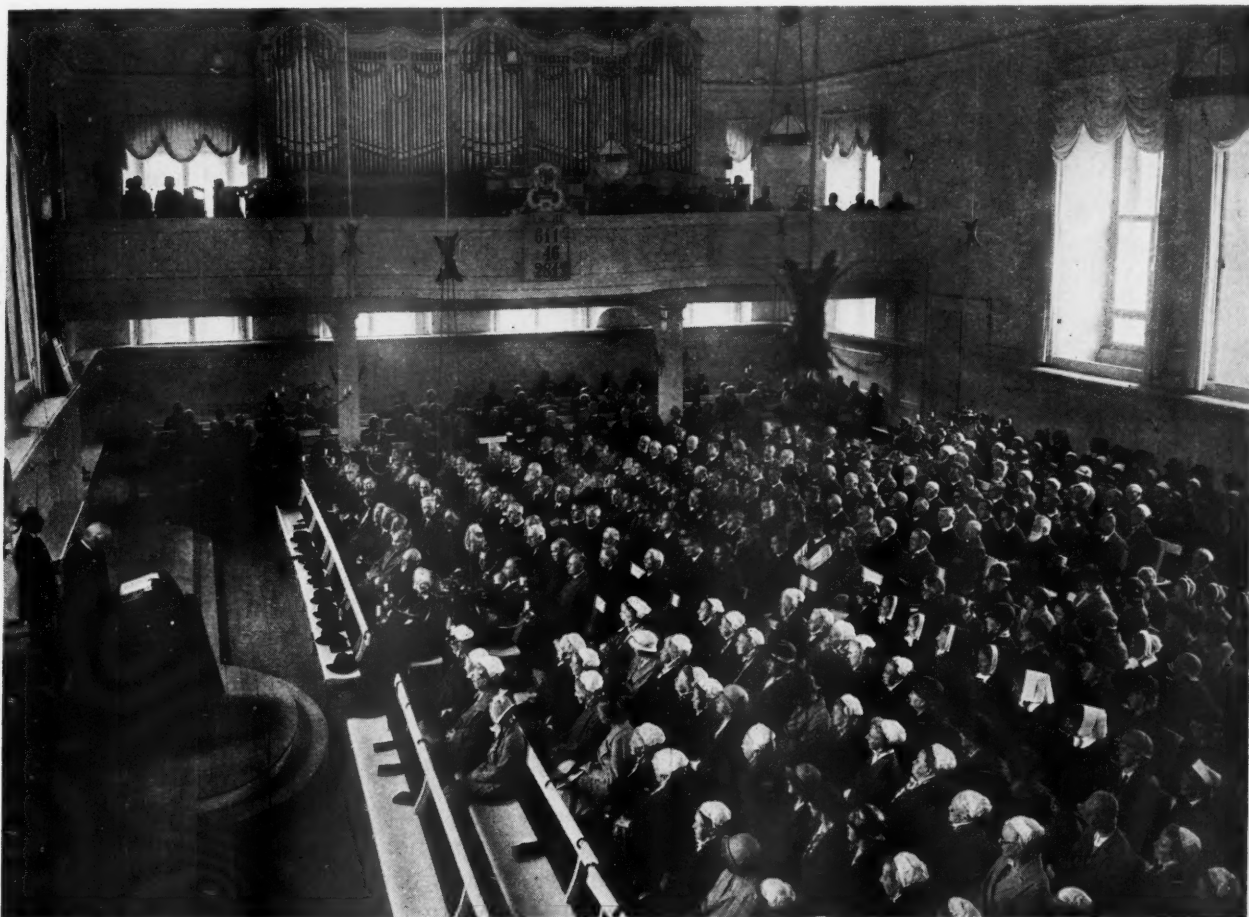
came merged into the Fresno County Indian Association, an organization that was instrumental in getting the Baptist denomination through the Woman's Home Mission Society and later through the American Baptist Home Mission Society cooperating with the Northern California Baptist State Convention, to establish missions for the Mono Indians.

Today Mr. Cook with his fellow Baptists on the Pacific Slope and elsewhere may rejoice that there are missionaries among the Monos "patiently showing them the way to Christ." They are to be found at Auberry where Miss Cecile Tucker and Miss Esther Bush are carrying on as the successors of Miss Schofield and Miss Christensen; at Sycamore, as we have noted, Miss Christensen is at work; at Dunlap, Miss Shepherd. Table Mountain, Coarsegold and River Bottom are included in the wide area covered by Rev. Lee I. Thayer, general missionary. Miss Nora L. Swenson, for many years a missionary at Auberry, is now laboring among the Kiowa Indian tribes in Oklahoma as the wife of the missionary Rev. Harry H. Treat.

The Christian Mission in the World Crisis

*An Interpretation of the Meeting of the International Missionary Council
at Herrnhut, Germany, June 23-July 4, 1932*

By WILLIAM AXLING



THE INTERNATIONAL MISSIONARY COUNCIL IN SESSION IN THE HISTORIC MORAVIAN CHURCH IN HERRNHUT, GERMANY, JUNE 23-JULY 4, 1932



ANY of the mightiest men and the most creative movements in Christian history had their origins in tiny towns unknown and unheralded but which loom large in God's geography. Bethlehem, Tarsus, Assisi, Wittenburg, Williamstown—from such as these have sprung men and movements which have subsequently changed the whole course of Christian history.

To this list must be added Herrnhut in southern Germany, a little town of only 1,600 people, hidden among the hills, close to the Czechoslovakia

border. Here two hundred years ago under the leadership of Count Zinzendorf was launched the Moravian Brotherhood, an organization which has written the most marvelous missionary story of all ages.

Notwithstanding that it always has been numerically small—throughout Europe and America it numbers barely 50,000 members—this fellowship has during the past 200 years sent out in unbroken succession more than 3,000 missionaries to all parts of the world. While other Protestant communions have on the average sent to the foreign field only one missionary in 5,000 of their membership, the Moravian Church, ever

poor in the things of this world, has averaged one in sixty. Even now there is scarcely a family in Herrnhut which is not represented on the mission field by at least one of its members and in many cases two or three or even four members are out toiling in some far distant part of the earth.

Today in the face of terrific financial stress this Brotherhood has 260 missionaries at work in thirteen mission fields. It is the only church in Christendom that boasts a larger membership on its mission fields than it has in the homelands, 50,000 in Europe and America and 200,000 on its thirteen fields across the world's seas.

A Significant Gathering

In this town of historic memories and unparalleled missionary achievement the International Missionary Council held its Tri-Annual Meeting from June 23rd to July 4th. This was not a large meeting; distances and expense made that impossible. Some sixty men and women, delegates of the more than thirty National Christian Councils which now unite the Protestant Christians across the world, and representing every race and most of the nations, came across oceans and continents to face together the world situation and do group-praying and group-thinking in an effort to find God's way out for world missions in this hour of world crisis.

These delegates met in the old church where two hundred years ago Count Zinzendorf, whose watch-word was "I have but one passion, it is He, it is He," laid his hands in ordination on the first Moravian missionaries and sent them forth as the forerunners of the thousands that should follow. It was here also that John Wesley came in 1738 soon after his conversion in a Moravian chapel in London, and while he prayed and pondered came under the conviction that "the world is my parish."

Inspired by the memories and associations which cluster around this historic place and by the achievements of this Moravian movement which for two centuries has been an unbroken succession of the miraculous, the delegates faced the stupendous problems of an agonizing world. The chairman was Dr. John R. Mott, the inspiring and peerless leader of modern missions in their world-wide aspect.

The World Situation

First of all the delegates reviewed without evasion the titanic issues which the Christian move-

ment is facing throughout the world today. As leaders from many lands laid bare their burdens and major concerns, window after window was opened into the tangled times in which we live and the alarmingly critical situation which confronts the Christian church in every land.

A growing racial consciousness often taking the form of bitter antipathies, a deepening national sense often flaming into an unreasoned fanaticism, a ruthless economic and industrial development that marches rough-shod and with death-dealing results across the life of whole tribes and classes, the secularized, materialized and mechanized attitude toward life which corrodes and destroys its higher and finer values, a militant crusading Communism which seeks to sweep Christianity off the world's map—these were some of the issues the delegates were early forced to face.

They listened to recitals of alarming restrictions of freedom of religious belief and missionary activity being imposed by the governments of Turkey, Persia, Eretria, the Congo, China and Russia, all indicating that the long-fought battle for religious liberty has not yet been won.

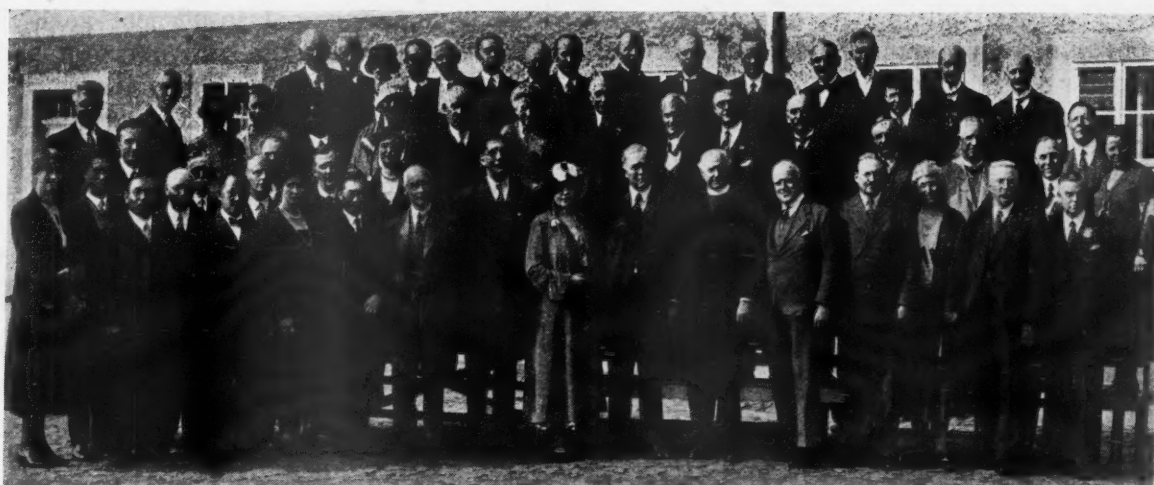
More tragic still in the face of these tremendous challenges and issues, the world depression is slashing the incomes of mission boards, compelling retrenchment in work all along the far-flung mission battle front and a wholesale reduction of the missionary force.

A Brighter Side

There was, however, a brighter side to the picture. God has not abdicated. He is still on the throne. From every field came thrilling testimony of the fact that He is still on the march. Amid conditions of chaos and national crisis, the Chinese Christians are heroically carrying forward a special Five-Year Movement under the prayer-motto "Oh, Lord, revive thy church, beginning with me."

In Japan, in spite of terrific economic stress and conditions of confusion and turmoil, the Christian forces are pushing forward the Kingdom of God Movement, an all-Christians Crusade, indigenous in character, nation-wide in its scope and with a full-orbed program of both proclaiming the Gospel and creating a new social order.

From India came the news that by the miracle of transformation wrought by the Gospel in the lives of the outcaste peoples, there is a movement of the long immovable high caste Hindus Christ-



MEMBERS OF THE INTERNATIONAL MISSIONARY COUNCIL. AT HERRNHUT, GERMANY. DR. JOHN R. MOTT STANDS IN FRONT; DR. WILLIAM AXLING IS FOURTH FROM THE LEFT AND DR. JAMES H. FRANKLIN IN THE SECOND ROW, SECOND FROM THE RIGHT

ward and into the Christian church. Korean Christians amidst much hardship and sacrifice are carrying the torch into Manchuria and Mongolia, giving the Gospel to the millions of their nationals pioneering in this area. In the Philippine Islands there is within the Christian church a Youth Movement aiming at reaching the youth of these islands for Christ through the youth. In Africa and Siam and Latin-America there are significant Christian movements which indicate that regardless of difficulties and economic stress the Christian forces are not beating a retreat.

The emphasis at the Jerusalem Conference on the need of evangelizing the long-neglected rural areas of the world and the splendid work done by the International Missionary Council in sending Dr. K. L. Butterfield to Africa, India, China, Korea and Japan to survey the rural situation in these lands and help the Christian forces there to push out the Christian occupation into this area, has inaugurated a new era for rural evangelism the whole world around. In India, China, Japan, Africa, Korea and the Philippine Islands the indigenous Christian church is giving itself anew to the task of giving the rural peoples the Gospel through a program that includes their whole life, mental, physical, economic and spiritual.

This new drive into the rural fields of Asia means a renewal of the life of the Christian church in these lands. In India the great bulk of the Christians live in the rural villages. In China two-thirds of the Christians are farmers. In Korea 80 per cent of the churches are rural. More than that, it means a new day for the world because an overwhelming preponderance of the human race is rural and as goes the world's rural

life and civilization so goes the world. The cities have always recruited their men and women of brain and brawn and stamina from the farms.

Some Major Conclusions

In discussions participated in by sixty delegates from different races and nations, with different cultures and backgrounds, there were naturally differences of opinion on some matters. But there was absolute frankness of expression and a fine spirit of tolerance throughout the sessions. On the following matters, however, the mind of the conference was one:

(1) There was unanimity in the conviction that in the past Christian leaders have been too much concerned with great plans and policies and that our major concern in this hour of crisis must be how to know the will of God, how to discover the divine resources and how to release divine forces.

(2) God has so richly prospered the work on the world fields that there is an ever-growing gap between our resources and our opportunities. This seems to mean that one chapter of missionary history has come to a close and that we are standing on the threshold of a new era in which God is summoning us to new ways of working.

In India, China, Japan and other so-called mission lands a witnessing indigenous Christian church is fast coming to a consciousness of its place and power. To it should be committed the work of organization and direction while the older church of the West should give itself to the more important task of sharing its resources, its experiences and its inner life with this growing younger church.

(3) The world mission of Christianity must have a full-orbed program that takes in the whole of life for every man. Communism is everywhere offering a new way of life and relief for the masses from intolerable conditions. Christianity must do no less. Indeed it must do more. It can, however, only realize its goal by making the proclamation of the Gospel central in its work and in so presenting Christ to men as to compel them to face the challenge of a full surrender to Him and His way of life. Man's powers have miserably failed. In absolute obedience to Christ and His way alone can be found the solution for such major problems as social wrongs, economic injustices, racial hatred, class strife and war.

(4) There will be no return to normalcy or what some people fondly call "the good old times." God is giving us a fresh chance, a chance to start *de novo*. He is challenging us to take Jesus seriously and actually put His teachings to the test in our individual lives, in social and industrial relations and in the solution of national and international problems.

(5) A divided Christendom can never win out in the face of the present economic stringency and against the colossal forces which are arrayed against it. The delegates summoned missionary organizations and mission workers throughout the world to enter boldly into a new era of cooperation and to gladly pay the price which such cooperation will cost.

Overlapping, competition, and self-centered denominational expansion must give way to a serious and sacrificial merging of undermanned and under-equipped institutions, inadequate plans,

limited resources and insufficient goals if the Christian church is to hold her own and prevent the initiative in moulding the world's life from passing into the hands of the terrific divisive and damning forces which today set man against man, class against class, nation against nation, race against race and prevent the Kingdom's coming. God cannot break out in power in the midst of divisions. A divided Christendom can never win the world for Christ.

(6) The International Missionary Council, under God, has been raised up for such an hour as this. It is the only organization that Protestant Christendom has that surveys the world field as a whole, plans for the work as a whole and furnishes the Protestant churches throughout the world the necessary machinery for cooperation and unity on a world-wide scale.

Heading up as it does the thirty National Christian Councils which represent the Protestant Christian forces of a far larger number of nations, it can and does through its various bureaus and commissions help the church to unite its forces and move forward with an unbroken front toward the accomplishment of its world task.

(7) The present world crisis challenges Christendom everywhere to rediscover and recapture the sacrificial and crusading Christ and the cross and make Francis Loyola's prayer and practice its own:

Teach us, good Lord, to serve as thou deservest, to give and not count the cost, to fight and not to heed the wounds, to toil and not seek for rest, to labor and not to ask for any reward save that of knowing that we do thy will, through the same Jesus Christ.

The 200th Anniversary of Moravian Missions

By DR. JOHN R. MOTT

THE meeting of the International Missionary Council was held not only at a most momentous time but also in a highly significant place. We met in Central Europe, now passing through one of the major changes in history. We went to Germany in response to the invitation extended two years ago by the Ausschuss of the German Missionary Societies, but our assembling

was in one of the most fateful moments in the life of this great nation. The very days of our meeting were days of impossible strain and we had this sacred experience of actually entering into fellowship with the sufferings of our German brothers. We had all looked forward with eager pleasure to meeting in Herrnhut but the reality of the deep experiences of the days spent in this

sanctuary of Moravian Missions transcended all expectations.

In reality, this beautiful village of Saxony was the birthplace of modern missions. Not only is this true of the missions of the Continent of Europe, but the example and publications of the Moravian Missionary Movement were one of the chief influences in the formation of the missionary purpose of William Carey, the pioneer of modern Anglo-Saxon missions. We came to regard it as a striking providence that we could live these eventful and creative days in the homes and heart of this truly Christian community. Our coming fell in the year of the 200th Anniversary of Moravian Missions. Memory quickened and imagination kindled as together we gratefully recalled what these years had meant:

Two hundred years of Christ-inspired adventure, pioneering, and path-finding. This, one of the smallest Churches of Christendom, has pioneered more fields than has any other Christian Communion.

Two hundred years of opening and entering doors in all the five continents of the world.

Two hundred years of foundation-laying; and the foundation was so wide, deep, and solid that it has made possible an enduring and glorious superstructure.

Two hundred years of seed-sowing and watering—yes, often with tears, and at times with blood. The nature and extent of the harvest bear testimony to the vitality and propagating quality of the seed.

Two hundred years of unwearying proclamation of a sufficient and triumphant Gospel. The Moravian Church has ever been a revival Church.

Two hundred years of Christ-like living and Christ-like dying—and the same bringeth forth much fruit, as Moravian Missions have abundantly proved.

Two hundred years of unexampled offering of life for the worldwide extension of Christ's Kingdom. The records show that one in sixty of the Moravian Church has gone forth as foreign missionaries, whereas not more than one in five thousand of the communicants of other Protestant churches have devoted themselves to the missionary career. Moreover, in the giving of substance the Moravian Christians out of their comparative poverty have surpassed most of the other Christian bodies. At the time of the Edinburgh Con-



THE MORAVIAN CHURCH AT THE END OF A QUIET STREET IN HERRNHUT

ference I pointed out that if the other Protestant churches gave on the same scale as the Moravians they would be giving over \$50,000,000 per annum to foreign missions instead, as was then the case, of less than one-third of that amount.

Two hundred years of vital helpfulness to other communions. For example, we do not forget that Wesley, the founder of a communion now numbering throughout the world ten millions of communicant members, owed his conversion to the Moravians.

Two hundred years of faithful witness to our oneness in Christ. By winning and contagious example the Moravians have demonstrated the practicability and the power of a real Christian cooperation and unity.

Two hundred years of resolute encountering and overcoming of difficulties. Moravian missions were conceived in the midst of most baffling and discouraging conditions. Through all the years they seem to have specialized on the impossible. They have entered the most difficult, most isolated, most uncongenial, most unhealthful, and most dangerous fields. They have sought to minister to some of the most debased, stolid and enslaved peoples, such as slaves of the West Indies, the Hottentots of South Africa, savage tribes of North American Indians, the Bushmen of Australia, and lepers of the Near East.

Their history constitutes an unbroken record of miracles—a convincing evidence of the reality and conquering power of the Christian faith.





THE EDITOR'S POINT OF VIEW



PRAYING IT THROUGH

Ask any Baptist, "Do you believe in prayer?" and the answer would doubtless be, "Of course," with something of wonder or indignation at such a question.

But now comes a new movement that with insistence probes a step further and asks, "How much do you believe in prayer?" Not as a matter of assertion but of actual and practical fact in daily experience.

That is really what this new "Pray It Through" movement means. It is a practical test of the reality of the professed belief in prayer as a divine power and influence in the daily life.

Here is a prayer league with definite aims and pledges. The members voluntarily pledge themselves to pray each day for a spiritual revival in the churches, and to pray in faith believing that the Holy Spirit will come in pentecostal quickening and blessing in response to this united petition.

This is beginning at the right place. In a revived spiritual life in the churches, the result of the communion with God which is involved in the pray it through idea, lies the promise and possibility of the solution of the missionary problems that make this a peculiarly solemn and testing year. We hope the great prayer roll may far exceed the hundred thousand names suggested.

AN ELOQUENT COMBINATION

Johnson and Clausen—surely Northern Baptists never before had such a combination of eloquence and evangelism in a campaign team! Yet this is what they are to look for this year. It is announced that President Oscar S. Johnson of St. Louis and Dr. Bernard C. Clausen of Syracuse will form a team to lead in the field activities work of the Board of Promotion. Happy the anticipation! Unlike in personality and temperament, these men are at one in a flaming spirit of evangelism and in singular ability to win and sway an audience with the gospel message, which comes from them with intensity and conviction. There could hardly be a more striking contrast between two speakers, but united they form a powerful spiritual magnet, capable not only of

awakening emotion but of leading on to action. Johnson and Clausen—a rare combination engaged in an absorbing cause. MISSIONS welcomes and will follow them joyously and prayerfully.

Word comes from Dr. W. H. Bowler that Dr. Johnson will follow the example of former President Mattison B. Jones and other predecessors by making the Convention presidency his principal business during this year, with the cordial cooperation of his great church, the Third Baptist of St. Louis. In October he will attend many of the State conventions. Special tours will be made in various sections during the year. He will "team up" with Dr. Clausen in promotion of the "Pray It Through" movement. As chairman and active instigator of this movement Dr. Clausen will give it most of his time outside of the Sundays, when his Syracuse church with its wide outreach cannot spare him from the pulpit. The tours will be arranged to leave the Sundays free for the home pulpits. The proposed program is one to attract the widest attention, interest and expectation. Dr. Bowler rightly says: "We should have a great year with these two men in the field for a major portion of their time." Their purpose is centered in raising the spiritual life in the churches by a true revival inspired by the Holy Spirit, and in no year at any time in our history has such a revival been more needed. The denomination is to be congratulated on the outlook.

A CALL TO PENITENCE AND PRAYER

One of President Johnson's first official acts was to join with the moderators and presiding officers of other denominations in issuing a call for a "special week of penitence and prayer." The week beginning Sunday, October 2nd, has been suggested for this observance which has the sponsorship of the Commission on Evangelism of the Federal Council. The announcement, in recognition of the financial disaster that has overtaken the world, states that "on every hand thoughtful Christians feel that the root of our trouble is moral and spiritual," and that in many areas throughout our land there is an

"urgent desire for a religious awakening." Back in the dizzy prosperity of three years ago such a call to penitence and prayer would have fallen on unheeding ears. Today there is reason to believe that the nation, chastened and sobered by its economic and social distress, is in a mood to pray and to feel penitent for its sins. A cordial and nation-wide response to this appeal to discover "the way to peace and power" is already reported. If the penitent and prayerful mood so manifest at the San Francisco Convention is any criterion, Northern Baptists will join heartily in the observance of this week of prayer. It need not interfere in any way with the prayer program announced on page 489 by the "Pray It Through" Committee. Rather this call to penitence and prayer should serve to accentuate the present wholesome trend toward a recovery of the spiritual life.

WHAT DR. BOWLER SAYS:

We have taken some paragraphs from the report of the Board of Missionary Cooperation in order to emphasize points that Dr. W. H. Bowler made in his review of the year and the denominational prospects. Very serious are his words in presenting the financial summary of receipts for the missionary activities of the denomination. From his central point of observation he has borne in upon his mind and heart the tragedies of a situation that appalls the stoutest hearts. We are sure he will be heeded when he says:

You are asked earnestly to consider the following summary taken from the financial statement, which shows our receipts for each of the three years covered by the period of deflation and unemployment which began in 1929:

Year		Receipts		Decrease from Preceding Year
1929-30	----	\$4,520,998.47	----	\$108,746.26
1930-31	----	4,228,383.64	----	292,614.83
1931-32	----	3,699,938.03	----	528,445.61

For the three years a total decrease of \$929,806.70

Even though we recognize the heroic effort of our people, we cannot shut our eyes to the tragic implications of this statement, which shows the fall of missionary receipts to the lowest level of recent years. A million dollars, practically, withdrawn in three years from the support of our missionary activities. It is unnecessary to say that this has put upon our established work a strain too great to be borne. The only course left open to our organizations was the abandonment, in many places and in many forms, of Christian

services which were never more fruitful than at the moment when it became necessary to withdraw.

We know very well that we are not able, and never will be able, to do all that we would like in obedience to Christ's command to give His gospel to all peoples, but there is a particular sorrow in having to own that the time has come when we are compelled to do less than we have done in the past. Those who administer our missionary societies never faced more bitter tasks than are forced upon them in this situation. All our people should pray for these sorely tried servants of the denomination and for the members of the various boards, who are doing their best to make adjustments.

NOTE AND COMMENT

¶ Hearty congratulations to Dr. William Axling on his new book, one of the most interesting of the season, on that Japanese marvel Kagawa. Much has been written by and about him, but this is the first time that a real and satisfactory sketch of his life has been presented in English in book format. Dr. Axling knows his subject intimately, from years of personal association, and is undoubtedly better able than a Japanese biographer would be to estimate accurately and justly the astonishing character and work of one of the world's rare spiritual personalities. This is not a review of the book, but a simple word to Dr. Axling, in recognition of a very distinct service he has rendered to the cause of Christ by this masterly delineation of a unique life. The reading is a spiritual tonic.

¶ Further evidence of the vast missionary work of the Moravians, whose 200th anniversary Dr. John R. Mott summarizes in this issue, is seen in the fact that they began work among the American Indians when they themselves first arrived in America in 1734. Throughout the years since then the Moravians have continued to evangelize and educate the Red Man, maintaining 32 industrial and farm enterprises, with all profits devoted to missionary service, while they have built 30 Indian towns, each with its own school and church.

¶ The Young Men's Christian Associations of the United States have elected to the general secretaryship of the National Council Mr. John E. Manley of Pittsburgh, a position formerly filled by Mr. Fred W. Ramsey and prior to his service by Dr. John R. Mott. The new secretary enters upon his duties at a difficult time in the history of the Y. M. C. A. movement, which like all other organizations engaged in Christian and social work finds itself in the midst of adjustments of program and methods called for by the changing social and economic situation of today. For 1932 the Y. M. C. A. reports a membership of about 900,000 with a volunteer and committee force of about 80,000 and 4,000 professional officers.

¶ Congratulations to *The Missionary Review of the World* on its exceedingly able and interesting American Indian number, which appeared as the combined July-August issue. Eleven authors representing almost as many denominations, including our own Bruce Kinney and Princess Ataloo, contribute leading articles, while the brief sketches of Indian leaders, of Indians who have made good, and the Indian views on missions to the Indians, furnish the personal element that makes the issue replete with human interest. Here is an abundance of supplementary material that should be of value in mission study classes during the year.

¶ The death of Judge F. W. Freeman removes one of the most picturesque and towering figures from our denominational life. He always seemed the embodiment of strong, virile, rugged health. Who, therefore, among those present at San Francisco could possibly have imagined that they were witnessing his final appearance before a Northern Baptist Convention and that within five weeks after making his powerful address he was to take his departure. His commanding personality, his vigorous eloquence, his long but perfectly grammaticized sentences that held the unflagging attention of all who listened to him, the sterling character and sincerity of the man, his scrupulous regard for fairness and above all his devotion to conviction, made each of his many platform appearances a notable program event. Such laymen are rare in any denomination. He will be sorely missed by Northern Baptists everywhere.

¶ The terrible loss of life in the world war was never more vividly summarized than in the tabulation by Dr. E. E. Fridelle in his address at San Francisco. By

dividing the total casualties by the number of days during which the war was fought, he calculated that on an average 6,500 men were killed every day. For 6,500 men to die in a single day is an appalling calamity. But when the relentless killing process goes on day after day and for more than four consecutive years, we can visualize more tragically what a horrible cost the nations of the world pay for their nationalism when it seeks expression in the madness of war.

¶ In referring to the substantial income received by a well-known popular humorist, *The Watchman-Examiner* made this significant comment about the meager compensation paid to people engaged in religious and missionary service: "The world is willing to pay for what it wants; it requires sacrifice to give the world what it needs."

¶ Just as this issue goes to press comes distressing news by telegram and cablegram that still seems unbelievable. Wallace Petty is dead! Samuel G. Neil is dead! Both men died on the same day, Dr. Petty suddenly in his home in Pittsburgh and Dr. Neil of pneumonia while on a vacation visit to Scotland, his native land. What an overwhelming vacancy this leaves in the Baptist ministry and in the Home Mission Board of which Dr. Petty had long been a member. Only two months ago the Associate Editor stood beside Dr. Petty at San Francisco in the Convention photograph. And now he has gone on. How strange and mysterious it all seems. What a great loss the death of Dr. Neil means to the Publication Society. His radiant personality and vigorous preaching will be sorely missed by the entire denomination. Tributes to both of these leaders will appear in a later issue.



The Conquest of Fear

Extracts from the Second of Dr. George W. Truett's Devotional Addresses

IT is the message and mission of Jesus to deliver mankind from servile, enervating, down-dragging fear. And certainly the problem of fear is a problem to be reckoned with in many a life. Let our meditation, then, this noonday together be on Jesus' greatest saying concerning the putting away of fear. You recognize it from the last book of the New Testament: "Fear not. I am He that liv-

eth; I was dead and behold I am alive forever more."

One of the most notable characteristics of our modern stressful, nervous civilization is the presence of fear in so many lives. This fact obtains with all classes of people; with the rich and with the poor; with the high and with the low; with the clever and educated and with the uninformed and uneducated; with old people and with young people. The presence of fear in human life, our doctors are telling us on

every hand, works more distress for the people than all the microbes with which these noble scientists deal as they go from house to house ministering to the physical needs of people.

A little while ago it was my privilege to speak for one week to one of our noblest American colleges with 3,000 students—all of them mature students—perhaps not one under 21 years of age, and ranging up to 40. Before I arrived, the president of the college sent a questionnaire to the students asking them to indicate, if they would, subjects upon which they would like the visiting preacher to speak when he should come. And the students answered that questionnaire, and the answers were tabulated carefully and laid on my desk the morning of my arrival at that great college. I was surprised beyond words, and certainly the president and his faculty were surprised beyond words, that the majority of the students said "Let the visiting preacher tell us how we may overcome fear." Certainly the problem of fear is a problem to be reckoned with in many a life.

The three matters that cause concern to mankind are life and death and eternity. Running all through the Bible like mountain peaks stand out the words "Fear not." And now Jesus comes with this supreme saying of all the ages concerning the great matter of life and death and eternity. He tells us not to be afraid of it. "I am He that liveth. I am the living one."

Do not be afraid of life. Is the fear of life real? Aye, poignantly so with many people. Does not that fact explain the awful suicides throughout the land? A little while ago a girl tried to destroy her life. The doctors reached her in time. After days and days of slow recovery I went to see her. She wanted to talk about death. I couldn't dissuade her. "You are all surprised at what I sought to do," she said. "Yes," I said, "we were surprised." "I was afraid to go on with life," she said, "That's all. . . ."

The fear of life, with a great many people is very real. Why? Perhaps because we are so utterly dependent upon God. We live and move and have our being in Him. We are dependent upon one another. No man can live to himself nor die to himself. We hear the word "independence" so much these days. Independent of whom? Independent where? How? We are bound together and we may not, must not, dare not ignore our relations to our fellow humanity anywhere. Then we are confronted everywhere by the mysteries of life—the mystery of sin, the mystery of iniquity, the mystery of one's personality, of God, of His presence in human life. How the question baffles us whichever way we turn! And why?

The responsibilities of life come to challenge us and baffle us at every turn. Even Moses shrank before his responsibilities. Solomon shrank before his responsibilities. Paul likewise shrank from his, saying "Who

is sufficient for these things?" You remember when you turned away from home to try your wings. (Here Dr. Truett told the story of his own career, and how he started out from home to prepare for his life work.)

There are also life's sorrows. How they baffle us! Through them all, Jesus comes to say, "Do not be afraid to live." "Put your burden upon me." "Behold I live." "I will make all things to work together for good to them that love me."

Then, the fear of death is real with many people. Wellington said: "The man who doesn't concede that at the sight of death his heart quivers, is a liar or a fool, or both." Maeterlinck said: "In the presence of death I am as a frightened child." No traveler returns to tell us about the other side. But Jesus comes saying, "Put that fear away. I am alive. I am right at your elbow. I am nearer to you than hands or feet or breathing."

Jesus must reign. Some day the world will be under His feet forever. Some day intemperance, immorality, sin and selfishness will be under His feet. Some day death shall be under His feet forever. The last enemy to be destroyed is death. Jesus says, "Be not afraid."

Wesley said: "Our people die well." Some of us preachers, in our little, small spheres can say the same thing. When we see how people can die, we come back to our pulpits and preach Jesus. I have seen enough in one week of how people can die bravely, to make me come back to my pulpit as brave as a lion and preach Jesus. (Here Dr. Truett told three remarkable stories of the death hour of a middle-aged man, a young boy and a soldier in France, none of whom was afraid to die.—Ed.)

And finally, do not be afraid of eternity. Belief in God and immortality go together. There isn't anyone who lives but has asked that question, "If a man die, shall he live again?" Does death end all? Is death simply an interesting intellectual curiosity, or is it a doctrine of immortality, a great dynamic that lifts up and urges on? We *are* to live on beyond the sunset. The nature of man demands immortality. Where in nature do we find inconsistent equipment? Wings for the birds mean they are to fly with them. Fins on fishes mean they are to swim. Hunger means there is food somewhere. Thirst means there is drink somewhere. These natural longings mean that somewhere they are to be satisfied and fulfilled. The longing for immortality is a natural one.

God cares for us. God is interested in us. He loves us. Death does not end all. The experience of Christ proves immortality. "I was dead. I am alive. Because I live, ye who trust me shall live also." Alas for him who never sees the stars shine through the cypress trees. Beyond the sunset and dawn we are to live on with Christ.

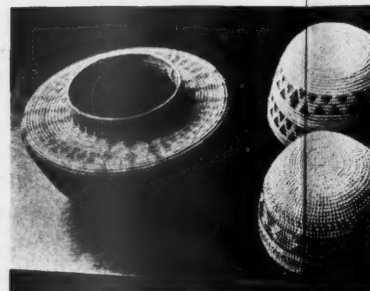
Do not be afraid of life; do not be afraid of death; do not be afraid of eternity,—if you trust in Christ



Above, CONGREGATION AT THE DEDICATION OF THE JAPANESE BAPTIST CHURCH IN SACRAMENTO, CAL., JULY 10, 1932. SEE PAGE 496

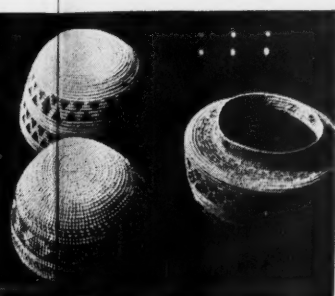
Right, RALLY DAY AT THE WASEDA UNIVERSITY BAPTIST CHURCH IN TOKYO, JAPAN. SEE PAGE 496

Center, SAMPLES OF THE CELEBRATED MONO INDIAN BASKETRY EXHIBITED AT THE SAN FRANCISCO CONVENTION



Missions in I
Scenes from Baptist M
at home and at





s in Pictures
Baptist Mission Fields
home and abroad



Left, WORLD WIDE GUILD CHAPTER AT THE BAPTIST MISSIONARY TRAINING SCHOOL IN ILOILO, PHILIPPINE ISLANDS

Below, BOYS AND COUNSELORS AT THE ROYAL AMBASSADOR CAMP AT OCEAN PARK, MAINE, JULY, 1932. MR. ALDEN'S ACCOUNT OF THIS CAMP WILL APPEAR NEXT MONTH



A Kiowa Camp Meeting

By MRS. F. L. KING



DOWN in a beautiful grove where great trees arch together, where the shade was deep and restful, for several days the Indians had been gathering. Word had gone out that there was to be a big camp meeting, and many Indians had eagerly

come, hoping for something for which their hearts had been hungry. In the hearts of many true Christians had been a deep longing to help others to see the Christ. For this they with their missionaries had been praying and the presence of the Holy Spirit had been sought.

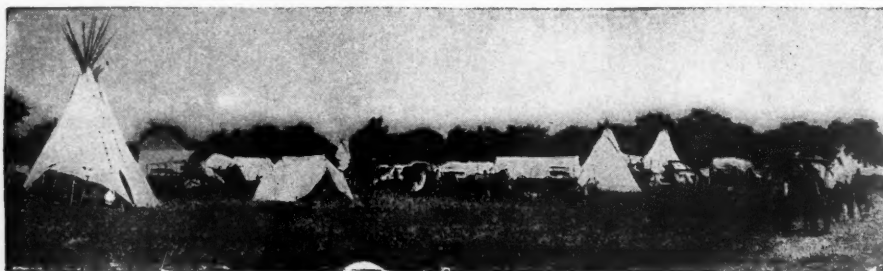
The time had come, and out under the great trees they had gathered. All through the woods the tents had been put up. I wish that I had the gift of painting vivid word-pictures, so that I might make you see the camp, for it was all intensely interesting and beautiful. Many dear little Indian children kept the air ringing with their happy voices; darling little black-eyed babies laughed and cooed; mothers were busy cooking over the camp-fire, going to and fro, intent on the comfort of the family and of the guests. Tables spread out under the trees, camp-fires glowing with brightness, meat hung to dry on poles by the camps, genial groups of friends gathered about the fires in friendly talk—all this made the camp a happy place.

The site chosen for the meetings was a little apart from the camp, under great arching trees. Here each day the benches were brought, and the people gathered to listen. There was a deep reverence on the part of all, from those who were strong Christians to those who were confessedly following other gods.

The beautiful Kiowa songs lifted the hearts of the people. Some English songs also were sung with enthusiasm and delight, for the Indian young people love the English songs.

Mr. King, together with two other missionaries, Rev. W. A. Wilkin and Rev. Perry Jackson, gave stirring messages, and many of the strong Christian Indians added their testimonies and exhortations. On Sunday, after the Sunday school lesson, the message was given during an intense silence. It seemed as though everyone was breathless with interest. At the close many came forward, in tears, confessing wrong in their lives, and with a purpose to start anew. There was such deep feeling that the dinner was forgotten and the meeting went into the afternoon. It was at last closed for the dinner, but that hour was short, and all came back for the afternoon service. A missionary talked, followed by two Indians, and the invitation was again given. This time many others came forward in great humility and penitence. Differences between church members were forgotten and forgiven, and one young boy came to follow Christ in baptism. One man, who for many years has resisted the call of Christ, was deeply interested. His old father, who all his life has followed the old heathen gods, is also deeply thinking, and is almost ready to follow the one true God.

This meeting lasted until almost dark, and after a brief supper the people gathered again for an earnest, happy closing service. Joy was everywhere. Our hearts sang with a great gladness. The results of this camp-meeting shall go on and on in ever-widening circles. Those whose hearts were touched are going out to spread the Good News to other Kiowas who do not yet follow the Master.



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Indian Missions and Missionary Personnel

PREPARED BY BRUCE KINNEY, DIRECTOR OF INDIAN MISSIONS

STATE	CHURCH	TRIBE	Work Begun	Church Organized	Baptisms Since Beginning	Present Membership	Sunday School Enrollment	B. Y. P. U. Membership	Raised for Expenses, 1931	Raised for Missions, 1931	Total Value of Mission Property	Present Missionaries	Post-Office Address	First Indian Appointments
ARIZONA														
	Second Mesa	Hopi	1901	1904	65	30	37		\$6	\$392	\$3,470	Miss Abigail Johnson ¹	Toreva, Ariz.	1898
	First Mesa	Hopi	1902	1907	64	42	36			145	4,000	Miss Lolita Stickler ¹	Toreva, Ariz.	1923
												Miss Bertha Kerschke ¹	Toreva, Ariz.	1931
												Miss Helen Pack ¹	Polacca, Ariz.	1931
												Mr. Pliny Adams	Polacca, Ariz.	1898
	Keams Canyon	Navajo	1901		12	8				174	6,000	Rev. Robert Teachout	Keams Canyon, Ariz.	1929
	Bethany	Yavapai ²	1924	1929	56	40	52		1,390	102	1,500	Rev. Hugo Bonnaha ³	Clarksdale, Ariz.	1926
	Middle Verde		1921											
	Clemenceau		1929									Mr. Tom Smith	Clemenceau, Ariz.	1930
CALIFORNIA														
	Mono and Related Bands													
	Auberry	Mono	1909	1910	126	77	70		92	225	5,000	Rev. Lee. I. Thayer ⁷	Clovis, Calif.	1907
												Miss Nora Swenson ¹	Auberry, Calif.	1912
												Miss Cecile Tucker ¹	Auberry, Calif.	1923
	Table Mt.	Chuckchansi	1914	1914	54		22				300			
	Sycamore	Mono	1913	1921	86	67	50			102	1,200	Miss Emma Christenson ¹	Toll House, Calif.	1909
	Dunlap	Mono	1914	1915	55	38	41		21	100	1,300	Miss Ada R. Shepherd ⁴	Dunlap, Calif.	1930
	Coarsegold	Chansi	1918	1918	63	35								
	Nipinnawasse	Chansi	1918	1918	23	16	15			22	400			
	Sherman (Gov.) School ⁵		1902			1951			10	54	2,500	Rev. Floyd O. Burnett ⁸	575 Magnolia Ave., Riverside, Calif.	1929
												Miss Veva C. Wight ⁹	Sherman Institute, River- side, Calif.	1926
	Lodge Grass	(All Crow)	1903	1906	233	99	105		490	65	27,380	Rev. W. A. Petzoldt, D.D.	Lodge Grass, Mont.	1903
	Wyola		1910	1913	45	20	40		16	14	1,200	Miss Clara Olds ¹	Lodge Grass, Mont.	1923
	Pryor		1906	1917	150	43	35		71	25	4,800	Miss Malvina Johnson ¹	Lodge Grass, Mont.	1930
	Crow Agency ¹¹		1920	1925	128	126	192	15	364	155	15,700	Rev. John Frost and	Pryor, Mont.	1921
	Reno		1920	1923							350	Miss Mary Murray ¹	Pryor, Mont.	1930
	Black Lodge		1920	1925							2,800	Rev. Chester A. Bentley	Crow Agency, Mont.	1922
	Big Horn		1918	1920	78	58				10	4,875	Miss Ruth Price ¹	Crow Agency, Mont.	1930
NEVADA														
	Reno	Pinto and Shoshone	1908	1923	67	78	48	36		20	10,500	Rev. J. Winfield Scott	P.O. Box 124, Reno, Nev.	1921
	Dresserville	Washoes	1921	1926	21	35					4,000	Rev. J. Winfield Scott	P.O. Box 124, Reno, Nev.	
	Fallon Res.	Piutes	1911	1920	103	72	102	25		50	5,450	Miss Loreen Briar ¹	Fallon, Nev.	1930
	Fallon Colony		1916									Miss Mary Teter ¹	Fallon, Nev.	1930
	Stewart (Gov.) School		1911		283		503		100	10	4,000	Miss Beatrice Underwood ¹ and Miss Lucille Dewey ¹	Stewart, Nev.	1924
														1928
NEW YORK														
	Pleasant Val.	Seneca ⁶		1866		152					4,000	Rev. W. David Owl	Iroquois, N.Y. ⁶	1926
	Sanford	Tuscarora ⁶		1860		270	142		550		5,000	Rev. J. W. Welch	33 Norway St., Buffalo ⁶	1928
	Tonawanda	Seneca		1829		66	164	28	487	55	14,700	Rev. Ethel Knapp	Akron, N.Y.	1926
												Miss Esther Scrieber	Akron, N.Y.	1927
OKLAHOMA														
	Apache		1905	1908	62	58	50		36	13	3,500	Rev. H. H. Treat	Anadarko, Okla.	1907
	Arapaho		1898	1905	340	197	47	31			5,000	Rev. T. J. Davis	Watonga, Okla.	1917
	Calumet	Arap. & Chey.	1893	1913	309	26			235		5,000	Rev. Harry M. Gromer	Calumet, Okla.	1927
	Cheyenne, 1st		1893	1896	201	29					2,435	Rev. Harry M. Gromer	Calumet, Okla.	1927
	Cheyenne, 2nd		1895	1898	160	105	63	66			6,000	Rev. T. J. Davis	Watonga, Okla.	1917
	Concho (Gov.) School											Rev. Davis & Rev. Gromer	As Above	
	Bacone College	43 Tribes	1879	1912	514	450	304	304	400	2,000	2,000,000	Pres. B. D. Weeks, D.D.	Bacone, Okla.	1917
COMANCHE														
	Deyo Mission		1893	1895	369	252	45	18	2,000	35	7,556	Rev. H. F. Gilbert	Walters, Okla.	1924
	Mabel M. Gilbert Mem.		1895	1907		56	54	20	1,000	17	6,400	Rev. H. F. Gilbert	Walters, Okla.	1924
	Post Oak		1895	1907	168	128	185	36	525	55	8,000	Rev. A. J. Becker	Indianapolis, Okla. ⁶	1901
	Ft. Sill (Gov.) School											Rev. Becker and Rev. Gilbert		
WICHITA, CADDO and DELAWARE														
	Sugar Creek Church		1887	1908	341	170	70	30	454	145	10,000	Rev. W. A. Wilkin	Anadarko, Okla.	1904
	Riverside (Gov.) School		1904				200			170		Rev. W. A. Wilkin	Anadarko, Okla.	1904
KIOWA														
	Rainy Mountain		1892	1894	507	267	93	78	365	160	14,750	Rev. Frank L. King	Mountain View, Okla.	1898
	Elk Creek		1892	1894	110	65	55	32	218	42	2,500	Mrs. Maggie Topping	Hobart, Okla.	1898
	Saddle Mountain		1894	1903	262	186	150	40	249	243	9,300	Rev. Perry L. Jackson	Saddle Mountain, Okla.	1928
	Red Stone		1903	1905	211	137	67	27	198	62	5,400	Rev. H. H. Treat	Anadarko, Okla.	1907
MANY TRIBES														
	Haskell (Gov.) School ⁶		1910		290	Members of	La	wrence	, Kans.	, Ch.		Dr. J. F. Watts, Pastor	Lawrence, Kans.	1924
												Rev. Charles Thomas ⁹	Lawrence, Kans.	1924
												Rev. A. A. Van Sickle ⁶	Lawrence, Kans.	1927
												Dir. Rel. Ed.		
Totals			45		5,556	3,549	3,037	786	\$9,358	\$4,661	\$2,216,266			

¹ Supported by the W. A. B. H. M. S.² Supported by Arizona Convention and Oklahoma Indian Churches.³ Supported by Northern California Convention.⁴ Includes property and Endowment College and Orphanage.⁵ Supported by Home Missions Council, A. B. H. M. S. cooperating.⁶ Supported by New York Convention and the Home Mission Society.⁷ General missionary to California Indian churches. Supported by Northern California Convention and A. B. H. M. S.⁸ Supported by Mennonite Brethren.⁹ Supported by Board of Education.¹⁰ Baptists only counted.¹¹ Includes figures for white members.

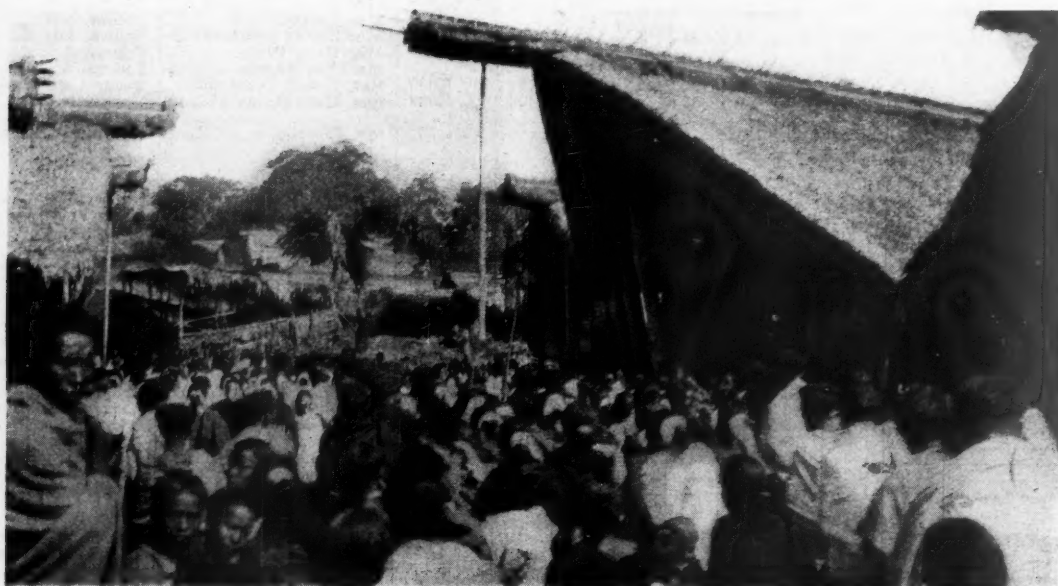
The above table includes work among "Blanket Indians" since 1887 only.

A "Mungdang" in the Ao Naga Hills

Where the Hospitality is Unbounded, the Entertainment Prodigious, and the Christian Transformation is Everywhere Evident

By ROGER R. WICKSTRAND OF IMPUR

(With photographs by the author)



GENERAL VIEW OF THE CROWD OF DELEGATES ON ITS WAY TO THE CONVENTION



ANOTHER chapter is written into the annals of the Ao Naga Baptist Church history of Assam. Our General Conference was held at the village of Aliba. The attendance numbered 3,216. Many delegates traveled four days on foot to attend. For the Ao Christian community, a Mungdang (Association) is the high tide social and religious event or experience of the year. Plans are made months in advance. A week or two before the opening day, "Are you going to Mungdang?" becomes an oft-repeated password. Since Aliba village is near the well traveled Government path, it was possible for me to use my motorcycle almost all the way. The path was a grand procession of natives walking in single file with their baskets on their backs. They hurried along, anxious to arrive, meet their friends, see what the village was like, get settled in their temporary abode, and most of all to see the huge meeting house. The large, solidly hewn wooden gate of the village stands ajar. Less than fifty years ago

these village entrances were vigilantly guarded day and night against the prowling head hunters, and one's life was unsafe anywhere. What a contrast today! The throng in our wake is on a spiritual quest. War songs have been supplanted by hymns of praise to God; peace and safety have displaced war and fear; love and service have overcome hatred and destruction. The village Elders and Gaomborahs (rulers) bid us welcome. A large delegation of Christian young men and women waving poinsettias high over head and singing, "Crown Him, Crown Him," escort us to the native house in which we are to live five days. White folks are still a curiosity in these isolated hills of Assam.

The great conclave of Christians began early to assemble in the spacious tabernacle—150 feet square, designed and constructed entirely by the natives. Although it rained steadily for several days, the gigantic roof shed the water beautifully. The bracing of the roof was ingenious: tree trunks fifty feet long were carried from the jungle for this purpose. I was greatly surprised to see how

they had taken advantage of the hillside in arranging the seats. A veritable platform, supported by many long, sturdy posts which rested securely on the ground, was projected into space. Also, about every twenty-five feet in this platform arrangement were stairway openings which resembled those of a big stadium. It was an engineering feat of which to be proud.

The Ao Naga's uncanny ability or skill is not limited to manual work. They are capable leaders, good executives, inherently gifted orators, and although the majority are illiterate they are adroit diplomats and accomplished actors. The author has found that every responsibility which is delegated or transferred to the native Christians on this field has always been conscientiously regarded and competently administered.

The first night is always the most impressive. When we arrived just a few minutes before starting time, every seat was already occupied. Hundreds of lanterns dangling on the ends of vine ropes produced an enchanting effect.

The program was planned with the help of the missionary, but its execution was left solely to the chairman of the Association and his colleagues. Every meeting was conducted in a dignified and orderly manner.

In the stupendous undertaking of entertaining a Mungdang the non-Christians of the village lend a willing hand and contribute liberally of their resources. The Association is a potent testimony to the non-believers in the village where it is held and usually results in substantial gains for the local church. Thus in a small church's struggle to have a successful Mungdang they are frequent-



A GROUP OF LEADERS AT THE CONVENTION, INCLUDING THE MODERATOR, SONG LEADER AND PASTOR OF THE ENTERTAINING CHURCH



THE NEW CHURCH AT SANGROCHI RECENTLY DEDICATED, DESIGNED, BUILT AND FINANCED BY CHRISTIANS WITHOUT FOREIGN AID

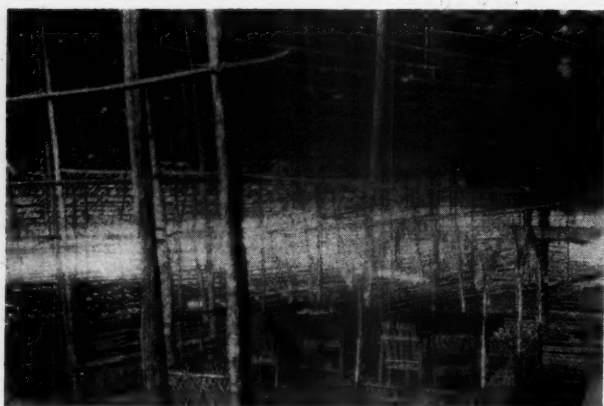
ly strengthened and encouraged. Forty cows, 120 pigs, and one mithan were killed to supply the meat needs; and 600 maunds (24,000 lbs.; 40 lbs. to a maund) of hulled rice, four maunds of salt, and two maunds of tea provided the staple requirements of this great family. Thirty-five gallon tins of kerosene kept the many lanterns filled with oil and burning brightly. An expenditure of 6,000 rupees was incurred or represented in the erection of the tabernacle and in providing food for this multitude; 3,569 people were employed at various times in preparation for this colossal convocation.

One of the most impressive memories of a Mungdang is the singing. Practically all of the Ao Naga young folks know the Tonic Sol-fa method whether they have attended school or not. Many hours are spent in laborious practice and the young people often gather around the open hearth-fire to sing into the wee hours of the night. Their aptitude in this respect resembles the vocally gifted Negro race. In fact, Negro songs and spirituals are great favorites. Each church regardless of its size has at least one song ready to sing on this festive occasion and the young people from the larger churches have a larger and more varied repertoire. This year several church groups gave mixed numbers that were particularly well blended and produced a delightful symphonic effect. One group of about 200 young people rendered a sword and song drill in perfect time with the drum leader.

At the last meeting an elderly Christian, who well remembers the old head-hunting days, told us how Dr. E. W. Clark first taught them to sing Christian hymns. He said, "When Dr. Clark first came into these hills we knew only folk and war songs which were sung mostly in a monotone. These, especially the war songs, were accompanied with a great deal of motion. It was impossible for us either to sit or stand still while

trying to sing even the simplest hymns Dr. Clark taught. Dr. Clark therefore devised a simple dance to the tune of 'Jesus Loves Me.' In this way we learned many songs, and eventually learned to sit or stand quietly while singing. Tonight we are happy for the song which Jesus has put into our hearts."

Sunday afternoon, the last day, a great parade was organized and led by a veteran Christian evangelist gaily attired. A small band was pressed into service. Thousands of men, women and children fell into line and marched to a nearby village. Poinsettia branches were waved in the air as we went singing along. At the center of



INTERIOR OF THE TEMPORARY AUDITORIUM WHERE THE CONVENTION HELD ITS SESSIONS

the village the procession halted. After a brief song service the venerable evangelist made an appropriate speech. Then, still singing, we marched back. Instinctively one thought of Christ's triumphal entry into Jerusalem and of His triumphant march into the hearts and lives of the people of these hills.

During the Association several mass collections were taken. On Sunday morning all the people marched in front of the speaker's desk and dropped their coins into huge bamboo baskets. The proceeds of this collection went into the Ao Fund from which our Middle English School teachers' salaries—Rs. 1380-0-0 (\$501.00) annually—are paid. The second offering was designated to the Miri (foreign) Fund for the purpose of supporting an evangelist in the Sangtam country and for spreading Christian propaganda into the unadministered territory where the inhabitants still consider head-hunting a leisurely pastime. Some 300 rupees a year are spent for this pioneer and missionary work by the Ao Naga Christians.

According to the new census the Ao Nagas number about 34,000. Of these 8,112, or approxi-

mately one fourth, are baptized church members. There are 56 Ao Naga villages with a Baptist church in each one. Ninety per cent of these are self-supporting and the remaining ten per cent, with one exception, are partially self-supporting. Our village schools have a total enrolment of 1,259 students. In the smaller villages one man serves as pastor and teacher. This year there have been 467 accessions to the church through baptism. Yes, these people have profoundly confirmed the investment which our Baptist people of the Northern Baptist Convention have so unselfishly bestowed. The dividends are realized in the change of human character and lives, shared blessings, social equality and self-expression. The whole of our Mission expenditure would be warranted if only this one tribe had been reached down through the illustrious history of our Mission Society, but it is simply typical of many others. Yes, missions do pay; the results are far-reaching and unfathomable. Transformation of lives and the effecting of Christ-like characters are worth the blood of martyrs, the heartaches of loneliness and separation, and the sacrifice of our meager means. At present there are two evangelists working in the Ao country; one is supported by the people and the other by our Mission.

The work among the Sangtams is most promising. In less than two years the membership has grown from nil to 135. At present there are only two workers in this new and fertile field. Recently three of their villages asked me to send them teachers. The elementary school, I have found, is one of the best wedges in opening up new areas.

In our station school 208 boys and 42 girls are enrolled. The faculty is composed of twelve native Aos. The Headmaster is a graduate of Cotton College, Gauhati, Assam, and has a B.A. degree. He is a devout and humble Christian, speaks English perfectly, is a superb leader and possesses rare executive ability. The school furnishes courses through the Middle English (eighth grade) standard. Each year some of our boys on finishing their course here proceed to high school or Bible school at Jorhat, Assam. A small percentage endeavor to pursue their studies beyond high school. The future hope of Aoland centers in the educated boys and girls who return with an enlarged picture of the world and are able to point out a better road to their fellow-tribesmen.

We shall try to hold the fort and toil on and on, ever pushing back the frontier of heathenism until the Kingdom of God spans the Brahmaputra and the Irrawaddy Rivers.



SCENES FROM THE ASSAM CONVENTION REPORTED ON THE PRECEDING PAGES

Above: SUBANGWATI, HEAD EVANGELIST AND MODERATOR; A YOUTH IN TYPICAL NATIVE DRESS; HEAD MAN OF THE VILLAGE WHERE THE CONVENTION MET, NOT A CHRISTIAN BUT FRIENDLY

Below: CROWD ON ITS WAY TO A CONVENTION SESSION; TYPICAL YOUNG CHRISTIAN GIRL, JUST AS FOND OF ORNAMENTS AS AMERICAN GIRLS; VILLAGE BUTCHERS DELIVERING THE DAILY MEAT SUPPLY FOR THE DELEGATES



Personal and Impersonal

The Close of a Distinguished Career

Most people are aware that the indemnities received from China after the Boxer Rebellion were returned by the United States Government and were thereupon set up as a fund, the income of which has been giving an education in America to hundreds of Chinese youth. Few people are aware that one of the prime movers in this splendid gesture of friendship between America and China was the late Dr. Arthur Henderson Smith, who died September 1st at his home in California at the glorious age of 87 years. He was credited with having convinced President Theodore Roosevelt that these indemnities should be returned and that the huge sum should be used for the education of Chinese youth. Dr. Smith was for more than 40 years an honored missionary of the American Board. He lived through the siege of Peking in the summer of 1900, was American chairman of the China Centenary conference in 1907, and a delegate to the World's Missionary Conference in Edinburgh in 1910. He was the author of no less than seven books on China. His noble achievement in the indemnity question is an interesting chapter in the history of missionary influence in international relationships.

Death of Dr. William Y. Fullerton

In the death of Dr. William Y. Fullerton at the age of 75, British Baptists have lost an able leader whose gracious personality had won for him a host of friends everywhere. His last visit to America was in 1928, when he came as a delegate to the Baptist World Congress at Toronto. For fifteen years he served as Home Secretary of the British Baptist Foreign Mission Society. His career as preacher, secretary and author covered a period of more than half a century, dating back to the years when as a young minister he was associated with Dr. Charles H. Spurgeon at the famous Spurgeon Tabernacle in London. The Associate Editor recalls with affectionate remembrance a month of happy and inspiring fellowship with Dr. Fullerton at Stockholm in 1923 where he served as Chairman of the great Baptist World Exhibition.

Dr. Robbins Sails for India

Secretary J. C. Robbins of the Foreign Mission Society sailed from New York on the *S.S. Westernland*, August 26th, for an extended visit to the mission fields in India and Burma. This will be the most important visit he has ever made to India. Many adjustments in missionary work must be made in view of present political conditions and particularly in view of the diminished financial resources of the Society. To reduce missionary activity to a 60 per cent. operating basis as voted by the San Francisco Convention is both

a difficult and a heartbreaking task. A new program must be formulated for all four fields in British India, including still larger transfer of responsibility to the indigenous churches and their leaders. In Burma serious educational questions must be solved growing out of the new educational policy of the Burman government. Not the least important of Dr. Robbins' many responsibilities will be the bringing of new hope and counsel and encouragement to the missionary staff and their loyal Burmese, Karen and Indian associates. Dr. Robbins deserves the good wishes and prayers of all his friends as he goes on this important mission.

Mr. Babson Surveys Church Attendance

Most of the subscribers of this magazine live in the smaller towns and villages. They will be interested in the results of a recent survey of church attendance made by Mr. Roger W. Babson of statistical fame. He discovered that "in incorporated areas and villages under 2,500 population the churches showed an average attendance of 71 per cent. This dropped to 66 per cent in villages of 3,500 to 5,000 population. Towns of 5,000 to 10,000 showed an attendance of only 46 per cent. In the cities of 10,000 to 50,000, the attendance was 42 per cent. Cities of more than 50,000 population could show an average attendance of only 30 per cent." How do these figures compare with church attendance in your community?

Dr. Rushbrooke in South Africa

A message from Dr. J. H. Rushbrooke dated Capetown, South Africa, includes the following: "The *S.S. Themistocles* docked here July 21st. I had already been informed by radio of the plans for my visit. They included a speech to a meeting of ministers of all denominations, the Dean of Capetown and representatives of the Presbyterian, Methodist, Dutch Reformed, Congregational and other churches being present, as well as Baptists. By special request my address was devoted to the religious position in Rumania. The Mayor of the city (Mr. H. J. C. Stephan) had issued invitations to a lunch at which the Anglican Bishop Lavis was among the guests. It was a pleasant function. A motor drive and the ascent of Table Mountain filled the afternoon; and at 8 p.m. the Capetown Baptist Church was filled 'to capacity' as the Americans put it. This was a definitely Baptist meeting, and I spoke upon our missionary work. I am now writing at midnight; early in the morning friends will take me out to the Rhodes Memorial, and at 11 a.m. the ship sails for Fremantle. It has been a great privilege to meet here such men as Mr. A. H. King, president of the South African Baptist Union, and the Rev. Charles Garratt, to whose work in the city all pay tribute."

The Board of Missionary Cooperation

President Johnson at State Conventions

A speaking tour which includes engagements to address several autumn state conventions has been planned for President C. Oscar Johnson of the Northern Baptist Convention. This will be Dr. Johnson's first journey in the field since his election at San Francisco.

The first date on the schedule is October 6, when Dr. Johnson will attend the meeting of the Colorado Baptist Convention to be held in Greeley. Indiana's state convention will meet in Evansville on October 11 and Dr. Parsons, state secretary, has asked President Johnson to deliver the keynote address on this occasion.

From Indiana Dr. Johnson goes to Iowa, to speak to the Iowa Convention in Sioux City, October 13. He goes to Detroit October 24 to attend a conference on Evangelism. On the 26th he is to be in Malden, for the Massachusetts Convention. Dr. H. A. Heath, in charge of the program, has asked Dr. Johnson to address the Convention in the afternoon and speak to a group of 600 laymen at the supper hour.

October 27 the New York State Convention meets in Utica to celebrate its 125th anniversary and President Johnson will go there from Massachusetts to be one of the speakers on the anniversary program.

Dr. Johnson is pastor of the Third Baptist Church of St. Louis and in the relatively short time that he has been there he has become an outstanding figure in the religious life of the Missouri city. He preaches to the largest Protestant congregation that assembles in St. Louis. Probably no other church in the United States is so well known to aviators and every Sunday a large contingent of pilots, often as many as 75, attend the service, occupying pews which Dr. Johnson has reserved for them.



"Pray It Through"

A poster 14 x 21 inches in dimensions has been supplied by the "Pray It Through" Committee for distribution to local churches. It is from a drawing by Russell Speakman and the figure of Jesus is shown in an attitude of benediction. There is no printing on the poster except the words, "Pray It Through."

A Prayer Calendar for October

"PRAY IT THROUGH"

- Oct. 2—Pray for honesty to examine your life in the light of God's presence, and to follow God's guidance.
- Oct. 3—Pray for true penitence as you see your sins and failures and your hope for a better life.
- Oct. 4—Pray for forgiveness from the God of love; for a clean heart and a right spirit.
- Oct. 5—Pray for a firmer faith in the Living God, who rules over your life and over all life.
- Oct. 6—Pray for victory through prayer, that you may know God's voice, and recognize His answers to your prayers.
- Oct. 7—Pray for that consecration which lives in sacrifice as it ministers to the world.
- Oct. 8—Pray for a more intimate discipleship with Christ, a more loving and understanding spirit toward others.
- Oct. 9—Pray that in your own

church there may be a revived interest of all the members.

Oct. 10—Pray for a renewal of confidence in the sufficiency of Christ for every crisis in the affairs of men.

Oct. 11—Pray for a growing realization of the great calling of the church as the messenger of Christ.

Oct. 12—Pray that prayer may abound in all the meetings and all the members of your church.

Oct. 13—Pray that the pastor may lead always with Christlike spirit and clear world vision.

Oct. 14—Pray that many may be won to the Kingdom in your own church services by faithful witnessing.

Oct. 15—Pray that your church may feel anew its kinship with every Christian enterprise everywhere.

Oct. 16—Pray for the young people who were dedicated to missionary service at the Northern Baptist Convention.

Oct. 17—Pray for the missionaries now going into unknown territory with the first message of the Gospel.

Oct. 18—Pray for the native churches that are carrying alone the task of winning their own communities.

Oct. 19—Pray for the Christians in China in this time of great political change and economic distress.

Oct. 20—Pray for the "Kingdom of God" movement in Japan, and for its influence here at home in deeper consecration.

Oct. 21—Pray for the churches of Burma that they may show clearly the power of God in plain everyday living.

Oct. 22—Pray for all missionaries everywhere who are handicapped by prejudice, misunderstanding and opposition.

Oct. 23—Pray that foreign-speaking groups in America may see Jesus in those who claim to be His disciples.

Oct. 24—Pray that missionaries may keep sensitive to every physical, social and spiritual need, after the manner of Christ.

Oct. 25—Pray that the coming months may see many souls won to Christ in all our mission fields.

Oct. 26—Pray that churches at home and abroad may test their belief that man's extremity is God's opportunity.

Oct. 27—Pray that missionaries may be cheered by evidences that Christians are helping to the limit of spiritual and material resources.

Oct. 28—Pray that all who are directly related to mission work may have courage and faith to face tasks that seem impossible.

Oct. 29—Pray that neighborliness, as Christ conceived it, may prevail in all Christian lives.

Oct. 30—Pray for veteran and disabled ministers and missionaries and their families, that they may not be abandoned through our thoughtlessness.

Oct. 31—Pray for the others in this widening prayer-circle, and for all Christians who need to learn the joy and strength that comes from prayer. Issued by the *Pray It Through* Committee of the Northern Baptist Convention, Bernard C. Clausen, *Chairman*, 152 Madison Ave., New York.

Prohibition, an Effort in Stewardship

"For you, brothers, were called for freedom; only do not make your freedom an excuse for self-indulgence, but in love enslave yourselves to one another." (*Galatians 5:15.*)

Prohibition is not *per se* a political issue but an organized effort in STEWARDSHIP. First, of the human body. Human bodies should be kept clean, pure and healthy. A former Commissioner of Health of New York City states: "Alcohol is a depressant habit-forming narcotic drug. Alcohol causes disease: Psy-

chosis, multiple neuritis, gastritis, cirrhosis of the liver. Alcohol reduces chance and survival of offspring."

Second, stewardship of the mind. Alcohol is a protoplasmic poison. It is ruinous to the tissues of the human body, particularly to the tissues of the brain, the most valuable and useful human organ. Keeness of the mind is affected by even moderate drinking. Helen Wills says: "The precision that tennis demands makes necessary *total abstinence*—even from beer." Scientific measurements have proved that the mental processes of a person taking one highball or a pint of beer are slowed up two to three times.

Third, stewardship of others. Women of the Orient are watching the outcome of our "glorious experiment." If we win, women around the world will take courage in the fight against lustful desires as over against public good.—*Mrs. H. E. Goodman.*

Death of Dr. William G. Russell

Dr. William G. Russell, State Promotion Director for Pennsylvania, died suddenly at his home in Philadelphia on June 29, aged 72. He had a notable record of Christian service in the denomination. Following his graduation from Crozer Theological Seminary he was pastor in Eatontown, Long Branch and Camden, N. J., and at Norristown and Scottdale, Pa. He was district secretary of the Home Mission Society, 1914-1917, and joint

secretary for the Home and Foreign Societies in the Southeastern district, 1917-1923. Since 1923 he served in the position which he held at the time of his death. A successful pastor for thirty years with a fervent missionary spirit, and later an efficient administrator, Doctor Russell was loved by all with whom he worked.

Western Group Conferences

Miss Burton, Woman's Promotional Secretary, spent the days following the Northern Baptist Convention until Labor Day holding conferences with leaders in 31 centers of the four Western Districts and 18 states. In every center, district, state, association and local leaders were present and participated freely in the questions under consideration. The main topics of discussion were: How to secure *every* Baptist woman church member for a morale builder in her church, a "Giver of Record," a helper in the special financial effort of this year, and a student of missions. Many practical suggestions were made and a new determination was expressed by every leader to participate more fully through their churches in every activity of the denomination. Special emphasis was laid upon regular and systematic giving, individually and collectively, through the churches.

Our denomination has a very great asset in the large group of volunteer officers and leaders in district, state, association and local women's organizations.

Dr. Truett's Tribute to the San Francisco Convention

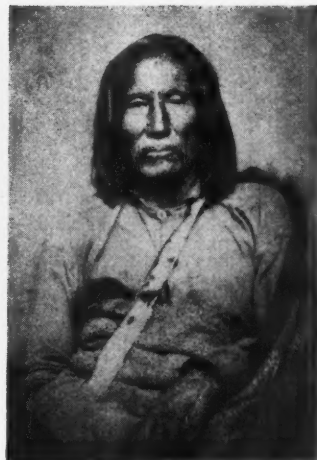
FROM my youth I have been attending Baptist Conventions, state-wide, south-wide, nation-wide, and sometimes world-wide. In my humble judgment you are coming to the closing hours of one of the most serious, purposeful, spiritual, and worthy conventions that our Baptist people have ever had. My own life has been made richer, deeper, happier, better because of these days with you. From my deepest heart I would join you in the devoutest thanksgiving to God for His marked and conscious favor upon this Convention. Our hearts have burned within us as we have sat here and felt the presence of One whom our eyes could not see but One whom our hearts knew was in the midst of this Convention. God Almighty bless you yet more and more as a Convention, and give you to be to the ends of the earth an ever-increasing spiritual blessing.—*George W. Truett.*



JULIA GIVEN HUNT



IOLETA



CHIEF SITTING BEAR

MANY people now living will recall the dark, stormy days following the civil war, days of readjustment and reconstruction. The story of the Western Indians as given by Mr. James Mooney in his reports, "Calendar History of the Kiowa" (pages 177 to 334), is one of real interest.

It appears that the Western Indians had observed the multitudes of white people crossing the plains and they believed their purpose was to take the land away from the Indians. In 1864 the overland mail route for 400 miles was abandoned and all ranches in that area were deserted. In 1865 hostilities broke out and, in order to protect the innocent, the friendly Indians were forbidden to go into the buffalo country. This restriction naturally caused great dissatisfaction, as it deprived the friendly tribes of their best food supply. They complained to the government but obtained little satisfaction. Raids became common, and by 1870 the situation in the southwest had become acute and the Kiowa and Comanche tribes were declared to be beyond control.

Later an Inter-tribal Peace Council was arranged. The Kiowa demanded the release of Chief Big Tree before

The Third Generation

By PRESIDENT A. H. NORTON OF KEUKA COLLEGE

they would agree to sit in council. Big Tree was released and the Kiowa reservation was extended from the Rio Grande to the Missouri.

Finally a joint delegation prepared to go to Washington, but the Kiowa hesitated. However, Big Tree was permitted to join the delegation and all went well until a rumor came that government troops were approaching the reservation. All but four of the Kiowa delegation stampeded and returned to their tribe. There was continual friction between the military commander and the Kiowa. The Indians claimed that supplies were unduly and unjustly withheld from their

families and that the government agents grew worse; and the Kiowa resorted to force in an effort to secure justice. Their great chieftain was Satanka (Sitting Bear). He was a fierce, strong willed, courageous warrior. He led his people on the war-path against the whites and on May 17, 1871, they fell upon a wagon train and killed seven men and captured 41 mules.

Later the government undertook to discover who was responsible for the raid, and Sitting Bear boldly announced that he was the leader. He declared they had killed seven white men and the whites had killed four Indians, and there was nothing more to be said.

Big Tree, Big Bow, Fast Bear and Sitting Bear were arrested and put under military guard. They left Fort Sill and started toward the south. Sitting Bear began a loud harangue to the other prisoners, telling them that he was a chief and a warrior, too old to be treated as a child. Then he declared he would never go beyond a certain tree. He spoke in the Kiowa language so the guards did not understand. He sang his death song, the song of the "Kaitsenko" of whom he was chief:



GEORGE HUNT

"O Sun, you remain forever, but we
Kaitsenko must die.
O Earth, you remain forever, but we
Kaitsenko must die."

The song ended, he sprang upon the guard, the soldiers fired, and Sitting Bear fell, shot to death.

THE SECOND GENERATION

Sitting Bear left two children, Buckskin and Spliced-hair. These children won favor with Mr. Joshua Given, a government physician, who adopted them as Joshua and Julia Given. Joshua was educated in the east, married a white girl, and returned as a missionary to his people. Julia went to the home of Major Alford in New Jersey where she lived as a white girl. She was well trained and a great favorite. She was persuaded by Miss Reedsides to return to the Kiowas as an interpreter for the missionary. Big Tree, the friend of

Sitting Bear, became a Christian and used his great influence in behalf of the mission.

The Kiowas were living in tepees and were still suspicious of the government. The missionaries had great difficulty in winning their confidence. Julia Given, the daughter of Sitting Bear, was a fearless and faithful missionary. She did much to bring about a better understanding between the whites and the Indians. In 1896 she married Mr. George Hunt, a camp Indian. Mr. Hunt became a Christian and has devoted his life to the service of his people. Their home life was an inspiration to the younger generation. He states that Christianity and it alone has transformed the wild Kiowa into law-abiding men and women. Julia Given Hunt gave up ease and luxury in the east for hardship and burdens that her people

might have that more abundant life. She died a few years ago in the service of the cause she loved.

THE THIRD GENERATION

Ioleta, the daughter of George and Julia Hunt, was given the best education offered at the Mission and later entered Bacone Junior College, from which she graduated in 1930. She came East that fall and entered Keuka College. She is the first Kiowa woman ever to receive a liberal arts college degree.

Ioleta has been active in deputation work, Glee Club, and Christian Leadership Club. She was graduated of the class of '32 in the B. S. course. She intends to return to her people and give her life in service, following the example of her parents. Thus the war-path gives place to the path of peace.



Yesterday and Today Among the Comanche Indians

By H. F. GILBERT

THE first attempt of Baptists to plant Christianity among the Comanches forty years ago seemed like a failure. A missionary brought lumber to build a chapel. It is said that the Indian women reloaded both lumber and missionary. At any rate they departed.

But a few years later, in 1895, the old church book states, the First Comanche Baptist Church was organized with five members, and the church records of 1932 show that since May, 1929, four new buildings have risen on Comanche Baptist Church property—two brick chapels, and two frame community houses.

Within this forty year gap, time has recorded a development from the crude primitive life of the entire tribe to the high enlightenment of the best young people and a growing acceptance of Christianity and civilization by the tribe. The name of the pioneer missionary, E. C. Deyo, is engraved forever on the hearts of



TAHWAHWAYKIT, THE OLDEST MEMBER, AND ANNIE LEE COOSEWOON, ONE OF THE YOUNGER MEMBERS OF THE WALTERS INDIAN BAPTIST CHURCH

the Comanches, and it is engraved in granite on the walls of the new chapel at the old mission. The new community house beside it bears the name of "Murrow Hall," honoring another pioneer missionary of Oklahoma.

From the First Church, the Walters Mission was opened in 1925 by Rev. and Mrs. H. F. Gilbert. Before his death Mr. Deyo had accumulated about \$2,500 given by the Indians. A building campaign was inaugurated. The Indians gave well and the local white people and friends at a distance gave assistance. The result is that the Comanche churches have today an equipment which insures an effective mission work and which is valued at \$13,000. Good roads enable one man to oversee the work of the entire field.

Revised membership rolls give the combined Baptist membership at 260. No tribe, however, takes Christianity without a struggle, and the old-time Indian life remains in a summer round of camps at "rodeos," picnics, and dances. The Christian Indians fear these as "a burned child dreads the fire." Without their presence and rebuke the "old-timers" and, alas, too many of the younger ones, stay in

these camps and "go native" i.e., wear war-paint and Indian costumes, dance by day to amuse themselves and white visitors, and by night allow indulgence in immorality. This they may deny, but evidence shows it to be true. The followers of the "Jesus Road" respond to the chapel bells, but the followers of the peoteating road still respond to the beating of the tom-toms.

The church life has a remarkable similarity to that of old colonial Puritan days, with all-day services and dinner in the community house. The Indian is naturally reserved but his religious expression frequently shows a great depth of feeling. He often prays in a voice choked with emotion. The "Jesus Road" is dear to the heart of the Christian Indian and his testimony is oft-repeated and long. But his was a real experience—hearing of the "word," the pricking of his conscience, the handicap of the old cults, the reproach of his fellow-tribesmen, his forsaking all to follow. It can stand repeating! And his hours of grief—how reserved today! Even some of the English-speaking young people remember the time when the mourner gashed himself with a knife to show his grief.

Yesterday both David and Timbo, the first two Comanche converts, were present at church. As the missionary announced the Lord's Supper, Timbo rose and asked to speak. Talking in Comanche he again declared his adherence to "the Way" and voiced his desire for a closer walk. After the



DEDICATION OF THE MABEL MOON GILBERT MEMORIAL CHAPEL, WALTERS, OKLAHOMA

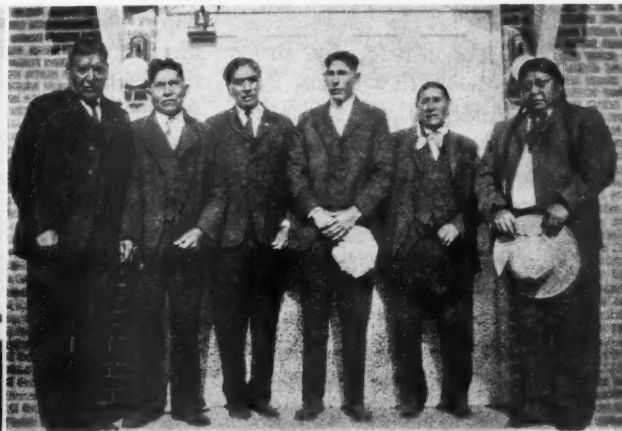
service David assured the pastor that he need "never fear that old David would leave the Baptists."



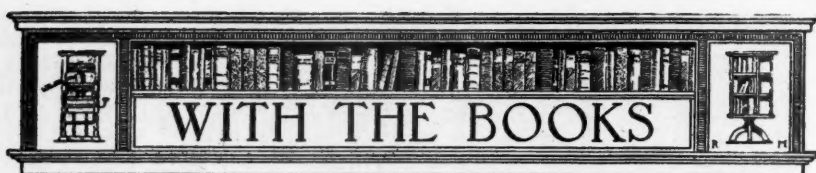
JOHN TIPPECONIC, THE FIRST COMANCHE TO GRADUATE FROM A STANDARD COLLEGE

Who can surpass the record of our Deacon Topetchy, who, in the first year after his conversion, drove in a

lumber-wagon to service twelve miles each way, 48 Sundays; or (and I hope some exclusive radio service fan will get this) the record of Joshua and Carrie Mihesuah, who drive their Ford 35 miles each way to church and are regular attendants; or of Waukevetah, who tithes her income; or of Potaway, who wears a blanket and speaks no English, but who gave \$200 toward the new chapel? Then there is Blind Tahwawaykit, the oldest Walters member. She has never seen the missionary's face, but she gets his message through the interpreter, drops her duplex envelope into the basket, and with a face wreathed in smiles, muttering words he does not understand, she joyously clasps the missionary's hand after the service. At a recent afternoon missionary meeting, at Polly Pekah's, the 16 women present averaged 13 miles each way in attending.



THE CHAPEL AND THE BOARD OF DEACONS AT WALTERS, OKLAHOMA



The Reviewer Says That—

The Moccasin Trail is an unusual book in that thirteen authors have contributed to its informing survey of the American Indian. As its Foreword states, "no book like this has ever been presented in Northern Baptist literature dealing with the Indian." The authors include Indians, missionaries, mission board secretaries, a college president and a member of President Hoover's cabinet. Although each chapter has its own author, there is a fascinating unity to the book, and its pages reveal the spirit of the frontier, Indian folklore and heroic missionary effort in guiding the original inhabitant of America from the war path to the Jesus trail. The book includes a review of the shameful treatment of the Red Man through three centuries of colonial, state and federal government. Its final chapter on "Past, Present and Future" is a strong summary of the Indian as one of the outstanding problems of Christian America. The book should have wide reading not only because it deals with the subject projected for home mission study this year, but also because it is a thoroughly interesting and reliable contribution to the literature on the American Indian. (Judson Press, Philadelphia; \$1.00.)

He Upset the World, by Bruce Barton, is a book that treats Paul in much the same enticing and alluring manner that the same brilliant author employed in his three preceding works, *The Man Nobody Knows*, *The Book Nobody Knows*, and *What Can a Man Believe?* This is the style that takes the man on the street by reason of its keenness of insight and apt putting of truth. In the present instance, Mr. Barton tells us that he was made over from one who disliked Paul, his manners,

theology and style, into a sympathetic admirer by a rereading of the Acts and a growing appreciation of the personality and power of the man. This story is the result, and it is full of vitality and grip. It makes a living figure of the apostle who "saw" Jesus on the Damascus road and revealed Him as Christ to the world. Its exegesis of the epistles is pithy and original. Its summarization of character and influence in the closing chapter is masterly and moving, and we count this interpretation of a life as the most satisfactory piece of work this gifted writer has done. (Bobbs-Merrill; \$2.00.)

Christian Ethics for Daily Life, by George R. Hovey, is a practical book, published for the National Ministers' Institute of which he is the president. For many years president of Virginia Union University, his experience as teacher among the colored people gave him the impulse to write this plain speaking book. Four things he says he has tried to do: present some fundamental principles of right and wrong; show the teaching of Scripture, especially of Christ, on matters of conduct; make a wide application of these teachings to daily life; and show that these teachings are the basal laws of a safe and happy social and business life. These aims he has realized in a manner that cannot fail to prove most helpful, especially to those who are in a sense in his spiritual charge. His references to his father, Alvah Hovey, "whose Christian living as well as his teachings have so molded my ideals and modes of thought," will be appreciated by all who knew that New England theologian and scholar and who had shared the hospitality of the Newton Centre home. This is plain talk on all subjects that are of concern in the everyday life. The

reader will not doubt what the author thinks and means. (Association Press; \$1.75.)

Stories for the Little Folks

Ingenious and captivating—that is not too much to say of this little book, *The World on a Farm*, told by Gertrude Chandler Warren and illustrated by Adrienne Adams. The story will capture the little folks, but it will hold their elders too, and there will be moments when the eyes of the readers will be moist. It is all so cleverly done, and the pictures are so original and pertinent, that only gradually does one come to realize that little Janet is going to live with Uncle John on the farm while her father and mother (Dr. Ellsworth a medical missionary), are going out to their far away foreign mission station. This is the most effective kind of missionary literature, and we congratulate the Missionary Education Movement on such books, which make reading contests a joy. (Friendship Press; cloth \$1.)

Ling-yang, by Ethel T. Thompson, deserves equal commendation though entirely different in style and subject. The Central Committee on the United Study of Foreign Missions says in the foreword that the book has been written to introduce the boys and girls of New China to the boys and girls of America, in the hope that the coming generation of these two great sister Republics shall come to know, understand and trust one another. This admirable purpose it will help to accomplish. The attractive cover design and illustrations are by a young student of China, and the author, Miss Thompson, has lived in China as a missionary and knows how to tell a story that holds the attention. This is missionary literature that carries its inherent gospel message. *Ling-yang* becomes a very real and noble leader. The little folks will greatly enjoy this book. (Central Committee and M. E. Movement; cloth, \$1; paper, 50c.)

News from the Mission Fields

Intimate Views of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources



INDIAN CHILDREN ON A PICNIC AT THE WICHITA MISSION

At the Wichita Mission

By MRS. W. A. WILKIN

IN the "wee" hours of Easter morning we were awakened by the patter of raindrops on the window and said: "No sunshine today." But by the time the sun pushed above the eastern horizon, the clouds had rolled away, giving us sunshine and a cool north wind.

At ten-thirty the people began to gather. They came on foot and horseback, in wagons and cars. The mothers came carrying into the dining hall their dinners and large baskets of colored eggs, with the little children all dressed in their bright Easter dresses, trying to see who could first tell the missionaries and their family the good times they had had helping their parents color the eggs, and how they were looking forward to the egg hunt later.

At eleven o'clock the church bell rang, and the young people gathered for their B.Y.P.U. service. The meeting was led by our faithful Pawnee Indian member—Allen Moses, and I am sure if the writers of our lessons in the Young People's Leader

could have heard these fine Indian young people discuss "What Easter Means to Me," and give their own personal experiences, their hearts would have rejoiced to see the great good these lessons are doing.

A five-minute intermission followed. During this time the fathers and mothers assembled their families in their family pews. The choir took its place, the pastor entered the pulpit, and the morning worship hour began. We are always impressed with the silent and reverent way in which the offering is taken. As the deacon passes the plate, the missionary's daughter plays a beautiful offertory, while all give to the work of the Lord. Then came the Easter message from the pastor.

The invitation to come to Christ is always given. First to come was a father who had wandered away in sin. Three others came—two for baptism, and one to unite by letter. At the close of the service, one of our Indian men said: "What wonderful services. They grow better each Sabbath."

The women go to the community house and put the dinner on the

tables and the appetizing salad of pickled Easter eggs in their nests of lettuce. The Sunday before each woman had been given her share of the dinner to be brought. The menu was as follows: Swiss steak and gravy, mashed potatoes, green beans, salad, bread, butter, Indian dish called Indian dumplings made from the Indian corn and dried pumpkin, coffee, cake (all home baked and delicious) and ice cream.

After the dinner we gathered around the baptistry. The windmill had been running day and night and had the outdoor baptistry filled with fresh clean water for the most wonderful Easter pageant any church may witness—a baptismal service.

New Building Program at Bacone College

Friends of Bacone College everywhere will rejoice in the recent good fortune coming to the school in a gift of \$65,000 from the General Education Board. This appropriation was made toward a building program of \$130,000 for permanent improvements as follows: "a home demonstration building, an indus-

trial arts building, an elementary school building, an art lodge, and a boys' dormitory. It will of course be necessary for the College to match this gift. The above buildings will greatly increase the efficiency of the school. More dormitory space has long been needed. Never before has Bacone had so many demands made on her from all sections of the country. Those in authority feel the opportunity for rendering service to the Indians is greater than ever before."

Two Thousand Miles for a Book

The story of a pageant presented by the young people of the Tonawanda Indian Baptist Church

(See photographs on page 452)

BY ETHEL M. KNAPP

A pageant entitled "Two Thousand Miles for a Book" was given by the young people of the Tonawanda Indian Baptist Church, Tonawanda Reservation, N. Y., at the Young People's Summer Assembly, Keuka College. The material for the pageant was taken from the "Winning of the Oregon Country." It is a thrilling story of the Nez Percé Indians who wanted our Bible so much that they were ready to overcome any obstacles to get it. First was the Council Scene, when the braves discussed General Clarke's promise to send them a teacher to "open the White Man's Book of Heaven." No teacher had come though they had waited years, so the chief called for volunteers to travel 2,000 miles on foot to the Fort of St. Louis, General Clarke's headquarters. Out of those offering themselves four were chosen for the journey. Preparations were made and as they bade farewell to their families and made their way on moccasined feet through the crowded chapel, all felt that they were going with them on the long, weary journey to the Land of the Rising Sun.

The second scene was at General Clarke's headquarters at the Fort of St. Louis. The two older braves had died during the winter, and were "sleeping beside the tepees and great

waters" of the White Man. The two younger Indians decided to go home even though there was no Bible or teacher to go with them. The setting for this scene is the banquet given by General Clarke for the two returning braves. No-Horns-on-His-Head makes a speech at this banquet that reflects the patience and dignity and fineness of the Indian. At its close the Indian young people sang an old death chant in their own language (Seneca).

The last scene showed again the council fire of the Nez Percé, and a group following their day's occupation. Suddenly from the distance came the Indian call signifying the approach of a friend. It was answered from the group about the fire, and all watched until Rabbit-Skin-Leggins reached them. In response to the chief's question, "Did you bring the Book? Where are the others?" the weary runner answered, "The two fathers lie sleeping by the tepees and great waters in the Land of the Rising Sun. No-Horns-on-His-Head lies sleeping besides the little waters in enemies' country. There is no White Man's Book of Heaven for the Indian." All seated themselves in a great circle around the fire and thought on these things. No word was spoken. One by one they silently left the council fire, until only the lone runner was left with his head bowed in thought.

An epilogue was read telling of the meeting in Philadelphia where Marcus T. Whitman heard of this quest for the Book and volunteered to go as teacher to open for them the "White Man's Book of Heaven."

The gorgeous costumes, borrowed from Seneca chieftains, and the wigwams and implements of Indian life loaned by the college, gave charm to the pictures. Against this background the Indian young people appeared again, and led the Baptist youth of New York State in singing the hymn, "O Zion, haste, thy mission high fulfilling." The pageant was written and arranged by the young people of the Tonawanda Indian Baptist church.

Baptist Rally Day in Tokyo

Fall months usually bring rally days to Baptist churches in America. They have rally days also in Japan, as indicated by the photograph on page 480 sent by Dr. H. B. Benninghoff. It shows the crowd of Japanese Baptists assembled in front of Scott Hall at Waseda University in Tokyo at the annual rally day.

New Japanese Baptist Church Dedicated in Sacramento

On Sunday, July 10th, in the presence of a large company of Japanese and American Baptists of California and visitors from other states en route to the Convention at San Francisco, the new Japanese Baptist church and Christian Center building was dedicated at Sacramento. A photograph of the congregation that assembled for this significant occasion appears on pages 480-481. The property, erected under the supervision of Rev. Earle D. Sims, is valued at \$50,000 and is one of the best equipped Christian centers in America.

Water Wheels and Screens in India

Missionary Charles Rutherford of Jangaon, India, describes what it means to parched and torrid India to have even a little of the blessing of irrigation, and also what it means to missionaries to have the blessing of screens:

The Persian wheel installed last April in our second well has been an interesting exhibition to passers-by during the hot season or whenever it has been in operation. We irrigated about three-fourths of an acre of corn for fodder. How good for sore eyes that green patch seemed when all around was parched and scorching in the tropic heat!

Neighbor farmers, noticing that I had green fodder growing, came to me before the rains had brought up the new grass and practically commandeered my remaining four loads of old fodder for their starving herds. I had hoped to build up in time a small reserve of a stack or two, but it looks as though that would never

be. They keep so many cattle that the country is grazed as bare as a board, and if the rains should fail for one month even, many of them would starve. These cattle go about in June and July just walking skeletons—pitiable to see.

Many cultivators have inquired of me about the Persian wheel, but there is so little cash in the country, not one has yet found the money to buy one. America is not the only country suffering from depression.

We have been surprised at the exceeding usefulness of the screens. We expected them to keep out the mosquitoes. But they have done more than that, for they have kept out the troublesome eye-flies. Dirty bats, mangey dogs, and stinging scorpions, all have been halted at the doors, while the open doorway has allowed the free passage of the breeze. We have never been flattered into trying to stop the ocean but we have been delighted to note that the tides of insect life have been halted at the screens. At night now, instead of being bombarded by them when trying to read by lamp light, we listen to myriads of them beating against the screens like showers of rain on the window pane.

Thanks for the luxury of screening!

Estonian Baptist Seminary Celebrates 10th Anniversary

In the presence of a large audience that filled the great Cathedral of St. Olai the Estonian Baptist Theological Seminary at Tallinn, Estonia, observed its tenth anniversary on August 7th. The program included an address of welcome by Provost F. Ederberg, addresses by Secretary James H. Franklin of the Foreign Mission Society, who was visiting Estonia at that time, by Dr. W. O. Lewis of Paris, an informing historical review of the Seminary and its activities by Rev. Adam Podin, former President and given in his own vigorous and inimitable style, and a closing address by President O. Tärk. A fine property for the seminary was purchased two years ago largely with proceeds from a gift to the Judson Fund. With this splendid equipment, strong faculty and enthusiastic student

body, the institution faces a promising future in training Baptist leaders of Estonia.

A Christian Convention in a Mission Hospital

A hospital may not seem an attractive place for the meeting of an active group of Christian workers but it proved a very good place for the Ningpo Association of the Chekiang-Shanghai Baptist Convention. No, there was nothing the matter with the health of the delegates, either before or after the Convention. Hospital food seemed to supply plenty of energy for three full days of study, business and inspirational sessions. There was nothing weak about those meetings, and reports and plans discussed reflected a very healthy condition.

The chapel proved a very good assembly hall, although at times a larger place would have been better. More than sixty registered as regular delegates but there were many more at the meetings. Large numbers from the schools, local churches and hospital came in, also.

It was inspiring to recall that the hospital building itself, in which the meetings were being held, was erected largely through the gifts of Chinese who contributed more than \$120,000 local currency for it. There was a fine blending of business and worship through all the Convention. It was truly impressive to note that the program, carried out in such an effective manner, was the work of Chinese pastors and workers entirely. Here were Christian men and women from little churches scattered among millions of non-Christians who dared to go forth in a manner very like that of the early apostles. Very encouraging reports were made by most of the churches. There has been a steady increase and development since the disturbances of 1927. With active leadership and direction in the hands of Chinese Christians one cannot but feel that gains will be increasingly manifest along all lines. We feel quite encouraged over the outlook.—P. J. McLéan.

FROM HERE, THERE AND EVERYWHERE

The Atlanta-Morehouse-Spelman Summer School had an enrolment of more than 300 students of college and graduate work. Courses were offered in Biology, Chemistry, Economics, Education, Psychology, English, French, German, History, Government, Home Economics, Mathematics, Music, Physical Education, Philosophy and Sociology. Through the affiliation of the Atlanta School of Social Work with the summer school, five special courses in social work were open to summer school students. A special feature was a course in Scoutmastership.

* * *

Dr. John McGuire of Maymyo, Burma, reports that in Bible revision, with the help of Saya U. Tha Din, fully 80% of the Old Testament has now been revised.

* * *

Ashmore Theological Seminary, Swatow, South China, held its first graduating exercises in over ten years. Five splendid young men received diplomas. The Seminary reopened in 1928 with an entering class of nearly 20 of whom only the five were able to complete the course. One of the most promising graduates came from the Ungkung field and returned to service there.

* * *

The world depression has also struck Kikongo, the new and remote mission station in Belgian Congo. Unemployment caused by the closing of so many of the trading and oil companies, has greatly reduced the income of the native Christians. Many teachers in the village schools are receiving only five francs a month—and it takes 35 francs to make a dollar! Owing to lack of pastors, some of the villages are settling back into heathenism.

* * *

The South India mission had an excellent year, with nearly a record number of baptisms, over 6,600, of whom fully 550 were caste people.



HELPING HAND

An Unusual Dawn in China

Commencement this year marked another landmark in the education of women in West China. To me the history of the woman's college of West China Union University is like a sunrise. Twelve years ago a group of interested people meeting in different homes on the campus to plan for college training for women might be called the first gray light which heralds the dawn. The first touch of color in the sky flashed out on a September morning in 1924 when eight young women walked into the assembly hall and took their places on the front row. I do not remember hearing the Doxology sung with more fervor than it was that morning. These young women went about their studies blazing a trail in higher education. A blaze of color was the dawn that day in 1929 when five of them received their B.A.s. That was indeed a day of fulfilment. The following years have added a touch of gold or a streamer of rose as more girls have gone out to take responsibility in different places, and work has gone forward here on a permanent plan. This year we came to the climax. The degree of B.S. will be given to women for the first time and the first woman doctor will receive her diploma. All who have dreamed, prayed, planned and worked for the womanhood of West China will feel a new surge of hope in their hearts as they realize that the day has dawned.

In addition to being a landmark for the Woman's College the graduation of the first woman doctor is a cause for great rejoicing for us, for she is our first Baptist woman graduate in this part of the world. Dr. Helen Yoh belongs to a family which has long been prominent in Baptist work in West China. She



THE FIRST CHINESE WOMAN DOCTOR IN WEST CHINA, WITH A GROUP OF MEDICAL STUDENTS

has taken a position in the Woman's Hospital in Chengtu for a year. She is engaged to a brilliant young doctor who is studying in Peking.

Five new students have applied for admission to the college in the fall. This is no time for retrenchment in West China. We must go forward or lose our opportunity.—*Sara B. Downer, Chengtu, W. China.*

Reunion in Ongole

This year is the sixty-fifth anniversary of the opening of the Ongole Boarding School for girls and the fortieth anniversary of the training school. We made a special effort to get as many girls back as possible. The most interesting part of the afternoon meeting was the calling of the roll of the different classes, for 25 of the 40 classes in the training school were represented by at least one member. There were two members of the first class, 1892, and both of them are still active in their village schools. We tried to give them educational help through lectures and an exhibition of work; pleasure through a well prepared drama of the life of Paul; and inspiration

through a devotional meeting led by the first manager of the school, Miss Kelly. We decided to make this an annual affair and next year we hope to double our 80 delegates.

I suggested that I try to visit and help any of the village schools whose teachers would make a request for me to come. I am hoping that this phase of the work may grow and that there may develop a relationship between the Training School and our former students and their schools that will be mutually helpful.

Because of lack of money we feared that many children would not come back this year, but we find no difference in the number in the boarding school as a whole. Somehow when they come in it is hard to send them back and so we shall try to get along somehow.—*Helen L. Bailey, Ongole, India.*

National Honor Nurse of China

This year we graduated ten nurses and eight of these had the "Honor Seal." Of course, we were proud and happy on such an occasion. Not only did we have our largest class and 80 percent of them graduating with honors, but we also carried off the national honors for 1932. One of our graduates made the very highest grade in all China. Florence Chu is the honor graduate for 1932 in all of China. We always hope to have a few graduates each year and we rather vaguely hoped for an honor seal, but it had never occurred to me to hope for the national honors to come to our school. It usually goes to one of the larger institutions. Miss Chu is the only high school graduate who has trained here in our school and she is unusually good in many ways. During the past eight months I have had her helping me with the teaching of the younger students. Her father and mother are dead but she has three older brothers. I asked her whether she had written to tell her brothers about the examinations and the honors. She replied that she had not even told them that she had

taken the examinations and she was much too shy to tell them about the honors.—*Willie P. Harris, Ningpo, China.*



News Flashes from the Foreign Field

Miss May Oung, the Burmese woman delegate to the Round Table Conference in London, gave an interesting address at the last meeting of the National Council of Women in Burma. She is very keen and speaks to the point. She is very much interested in legislation for women and children and I think she will do a lot for Rangoon. Being a Burman she will carry weight in the legislative council.—*Pauline R. Meader, Rangoon, Burma.*

One of the blessings that has come to us this year is the installation of electric lights on our Compound. To one who has never struggled with fractious lamp fixtures, chimneys that crack with no apparent cause, oil that runs up in price and at the same time down in quality—to such a one the delights of pressing an electric button can never be known! Right here I want to express my share of the gratitude we all feel to the friends who made this comfort possible. The cost of upkeep is considerably less than the cost of kerosene and I shall always remember the last night of the Old Year of 1931 as the date when for the first time in my home I turned a button and flooded the room with light.—*Prudence C. Worley, Swatow, China.*

The evangelistic work has always its varied experiences and we never know what to expect. The Bible workers are very faithful and always ready to respond to any call. Sometimes we are most cordially received and other times every door is shut to us. Just this last week I intended to go to a certain village, but the driver took us beyond the place and rather than turn around and retrace our steps I told the women we

would enter the village where we had stopped. We had never been there before and the people fled like deer. The day following we went into another village and the day was far too short to admit our responding to the many calls that came to us. At the last All-Assam Convention the women organized a Woman's Home Missionary Society and decided that as far as possible each woman was to give four annas into this society to help carry on the work. We feel greatly encouraged about this for we hope that in the future they may be able to carry on some definite piece of work by themselves. It also opens new doors for work among the women of our Christian churches.—*Victoria Christenson, Jorhat, Assam.*

I shall never forget the impressive welcome we received at Nselo. Hundreds of people—men, women and children—came running to meet us—literally “swarmed” around the truck, clapping their hands and calling, “Mbote! Mbote!” They were so full of enthusiasm and joy that one was almost moved to tears at such a reception. Two bands of school children lined up to greet us. Boys and girls played on flutes,



TWO WOMEN OF THE FIRST GRADUATING CLASS OF ONGOLE GIRLS' SCHOOL

drums, covers of tins, waved the Belgian flag and sang French songs.

We followed the crowd to the matondo grounds and there became a part of the large congregation—over 2,000. Several natives gave inspirational talks and the school children of one of the mimvungi (pastors) sang some songs and gave the Lord's Prayer in French. The matondo offering was taken and we had communion together. We were glad to hear that over 100 had been baptized and admitted to the church.

As we left the service, our eyes were drawn to the lovely new chapel—a large brick building erected by the church members themselves. Our goal was Kinkondongo for the week-end. There we had another large matondo with over 100 baptisms. What a joy to see such a large number willing to take this step for Christ! Our hearts were full of thanksgiving to our Father in Heaven who thus blesses His work in this land. We felt in tune with the psalmist who says: “The Lord hath done great things for us; whereof we are glad.”—*Vendla Anderson, Sona Bata, Africa.*

Last week-end I was out in a village again. This time I took four Lutheran girls as well as our own quota. There was one Lutheran teacher and one Baptist and we all lived and ate and slept together in one room from Friday until Sunday night. In spite of all my preparation, I'll admit that my faith was weak. Well, I want to tell you that I never saw a single evidence of caste feeling. It usually shows in connection with eating but we cooked and ate from one pot and had fun in the bargain. That first night in the village a large number of caste people came to the meeting and the girls' songs attracted them. This seemed to inspire the girls. Then, too, each girl prayed hard for the one who was talking.—*Lena Keans, Narsaravupet, India.*

A Reminder

Send for a free copy of the Annual Report of the Woman's Foreign Society.



TIDINGS

From Old Trails to New

Indian School Children Receive First Prizes

For the past two years the Mono Indian children of Auberry, California, have been attending the public school, where they mingle with the white children in the classroom and on the playground and measure up to the standards quite remarkably. In athletic work they far exceed the white children and carry off most of the first prizes at the field day meet. In singing they are in the lead; an eight-year-old Indian girl took part in a song with such clearness and exactness of tone that it was a joy to all who heard her. The principal of the school is much interested in the Indian children and they are developing in a wonderful way. These years of mission work have brought a great change in the attitude of our white community toward the Indian. This only proves again what the power of Jesus Christ can do.—*Nora L. Swenson.*

Hopi Young People as Christian Leaders

It is a pleasure to have the Hopi young people at home again after another term of school. Some of them are learning to be real leaders. We have a good B.Y.P.U. service every Sunday evening. I like to see the way the young people accept responsibility and go ahead with their program. Elizabeth Beeson is the president. Our Sunday school superintendent resigned after almost three years of service. Hugh Beeson came home for vacation just at that time so he was elected superintendent for the summer. Two weeks ago Paul Beeson was baptized. Now all of Steve's children have accepted the Jesus way. The young people here

join the young people at First Mesa in their Glee Club on Tuesday evening.

We had a very pleasant surprise the first Sunday we went to Chimpovi for a street meeting, after the boys and girls were home from school. A group of girls called down from a house on a second story and asked if they could come to the church service. Of course we were very glad to welcome them. Six of them came out, helped with the singing and stayed with us through the service. Some of them have accepted three invitations from us, one of which was to start a sewing class for these months they will be at home. Four came to the class, six attended a picnic and five came to all the services one Sunday. Last Sunday they did not come. A Hopi



A YOUNG INDIAN MAIDEN

Indian told me that people have been talking to them against their mingling with the Christian people. We are hoping they will come to the mission in spite of opposition.

Twice recently we have gone to Ishba, a camp 13 miles from here, to help in evening services when the men are through their day's work. Plinny Adams gave the message at one of the meetings.

Theodore Batala became a Christian in January. Sunday he led his first street meeting in Shipaulovi. We are sure that this testimony to the people of this village will strengthen his Christian life.—*Lolita J. Stickler.*

Spiritual Victories Among the Monos

During a meeting at the Indian Mission in Tollhouse, California, a stalwart man rose asking to be allowed to speak. He was granted permission and came forward to make his confession. "You all know how strong I have been in the old road. I have fought against this new way, this Jesus Way, very strongly, but I have come to the place where I see that I am wrong. I have had a dream. In that dream God showed me the end of the two roads, the Jesus road and the old Indian road, and I know I must not fight any longer. I have tried every way to avoid Jesus Christ but He is too strong for me!" Because of some complications this man was requested to wait for baptism, so at the close of our special meetings he was baptized and united with the church.

Another person present at that roll call was a dear old woman who for many years has been a great sufferer. She was the first woman with whom we became acquainted at Sycamore 23 years ago. She loved to tell the children Indian lore and to have a hot meal ready for them when they came home from school. She remembered gold-digging days when the white people exploited the Indians in every way, taking from them lands, wild game and bringing in their stead immorality, drunken-

ness, and new diseases, among them tuberculosis. She remembered the old heathen ways, the old freedom, and the loss of it, but she accepted the Lord Jesus Christ and entered into the glorious liberty of a daughter of the King of Kings. As her body grew weaker her spirit became exceedingly sweet and Christ-like. During the winter when she was very ill she told the family, "My sister," meaning the missionary, "had better come to see me often now. I will not be here long. I am going to my Heavenly Father soon. I feel it in my heart." She answered to her name at roll call in a very weak and trembling voice but her face was radiant with heavenly joy. It was her wont to sit before her fireplace in the evening and pray audibly by name for every member of her family. Three weeks after the roll call she passed away.

The one special feature of our program this year has been the establishment of a new work with a small group of Indians 45 miles away. Every third Sunday we go, taking our gospel team with us to conduct an afternoon meeting in the home of the only Christian of that place. This man was a small boy when Miss Schofield and I first went to Auberry and later was our inter-



KODIAK BOYS GO BERRYING

preter. For years he was loyal, then he drifted far away from his church home and married a Catholic girl. Last fall while Miss Cummings was with us he came here to request that we come down and hold meetings at his home.—Emma C. Christenson.



STEVE QUONESTEWA, INTERPRETER AT TOREVA, ARIZONA, WITH HIS WIFE AND FOUR OF THEIR CHILDREN, ALL OF WHOM ARE CHRISTIANS

A Letter from a Kodiak Student at Bacone College

Bacone, Okla.

Dear Mr. Goudie:

Some of the boys and girls have written to me and told me that you have read my letter to them in church and thought it very nice. I hope I always can write nice letters.

I just got over a spell of pneumonia. I had to stay in bed for two weeks and in the hospital for two days, so you see I have been sick too. While I was sick the whole Freshman English class wrote me all sorts of letters to encourage me—and they did. One day in the hospital they brought me a dish of canned fish baked—I lost my appetite and could only drink orange juice for about a day. The fish just made me sick—I thought of the cannery and what I had seen in it.

I have heard from Miss Krouse and she sent me a lot of pictures. While I was looking at them I thought I was actually there—wish I was.

It is surely getting hot down here; I think I'm going to roast in a few more weeks. Things are getting green here now and every one is setting out a garden.

I told the people down here that you were going to cut down trees by the hundreds. They laughed and said, "Cutting trees down by the hundreds while it's against the law of the state to cut a tree down and we are setting them out." The only spruce trees there are around the campus are two little

small trees that were planted a few days ago—hope they live.

On Easter Sunday and the Sunday following were baptismal services in which about 45 or 50 took Jesus as their personal Saviour.

I don't milk or have anything to do with the cows here except drink their milk. The people around here think this is a hilly country. I think it's a low flat place with very few trees around. "Thy snow-capped peaks I would love to see, Alaska, my Alaska." I have many friends here who are asking me what I expect to do this summer and I tell them I don't know. Sometimes they ask me, "Are you going back home?" I say, "By chance."

I hope everyone is having a fine time like I am having. Every time I cross the campus, someone calls, "Hello, Eskimo." I just have to answer although I don't know who it is half of the time. Just about everyone knows me but I don't know more than half of them.

I can see every evening the sun go down over a flat horizon unless it is cloudy or raining. I work in the kitchen and dining hall—everyone that works in those two places I guess knows how to get all they want to eat. We had snow here on March 7th and I guess you know without me telling you that I had a lot of fun.

Tell everyone "Hello" and that it seems to me that summer is already here. A friend,—Andy McKeon.

Department of Missionary Education

Helps for Teachers and Program Makers

Suggestive programs have been prepared as follows: Programs for use with *Lady Fourth Daughter of China*, illustrated by accounts of Baptist work in China in leaflet form, by Anna Canada Swain. Text book, cloth 75 cents, paper 50 cents.

Foreign Mission Program Packet, free.

Programs for use with *Facing the Future in Indian Missions*, illustrated by leaflets on Baptist work among American Indians, prepared by Mrs. J. S. Comstock. Text book, cloth \$1.00, paper 60 cents.

Home Mission Program Packet, free.

In the manual for *Facing the Future in Indian Missions*, Mrs. Elizabeth Mann gives excellent suggestions for an exhibit to be given following the study of American Indians. This will make a most interesting ending for a church school of missions.

MISSIONS and the *Missionary Review of the World* are adding to the wealth of material on the study themes of the year. The July number of the *Missionary Review* was devoted entirely to Indian Americans and their October number will be given to China. MISSIONS is issuing a special number on Indian Americans in October, while articles on China will be found in many issues during the year. Single copies of *Missionary Review of the World*, 25c; MISSIONS, 10c.

Many helpful suggestions are found in the free packet "Graded Missionary Materials for teachers and leaders in Church Schools." These are based upon the current themes of the year, "China" and "The American Indian," and list a large number of materials for hand work, story telling and visualization.

Movies of the American Indian

The Stereopticon Department announces a motion picture film "Sunrise for the Mono" 35mm. dealing with our work among the Mono Indians in California. A 16mm. reel

on the Arizona Baptist Indian Work, and another reel, 16mm. on the Oklahoma Baptist Indian work are also available. Six stereopticon lectures are available, "Blazing Gospel Trails for the Mono," "The Hopi Indians," "The Original American," "From the Crow War Path to the Jesus Road," "The New Indian" and "Saddle Bag Ministries to Mexican Indians." New motion pictures of an interdenominational nature pre-

pared under the direction of an interdenominational committee will be ready in October. For information write to Dr. Harry S. Myers, 152 Madison Avenue, New York.

Mexico Indians Seen through the Stereopticon

In connection with the study of American Indians to be promoted beginning this summer, the stereopticon department announces six lectures now ready. One of these, entitled "Saddle Bag Ministries to Mexican Indians," written by Dr. Meadows of Puebla, Mexico, has just been completed from pictures taken by Dr.

COMRADES ON THE MOCCASIN TRAIL



CHEROKEE
W. David Orl



KIOWA
Kins George - Father



KIOWA
Bruce Feltner - Son



CHEROKEE
Ruth Hicks



CHIPPEWA and CHEROKEE
Alice Wilson and Charles Fry



CHEYENNE
Little Wolf



ARAPAHO
Bone Bear



NAVAJO
M. Teller



CROW
Jay Teller



COMANCHE
Medicine Man - Father



COMANCHE
John Topogian - Son



ONONDAGA
Edna Ford



HOPi
Steve Quastner



CROW
Edna Ford

WHY EDUCATE THE INDIANS? EDUCATE ANY ONE

THE INDIANS have furnished outstanding leaders in

WAR	MUSIC
SCIENCE	DRAMA
MINISTRY	ATHLETICS
LAW and POLITICS	LITERATURE and ART

"The Future Welfare of the Indian Rests in Education"

THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
Prepared by
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION
152 Madison Avenue New York City

A POSTER ISSUED BY THE DEPARTMENT OF MISSIONARY EDUCATION AND AVAILABLE TO CHURCHES STUDYING THE AMERICAN INDIAN

INDIAN AMERICANS








FACTS

In the World War, many Indians received the Distinguished Service Cross for extraordinary heroism.

Contrary to popular belief, the Indian population is increasing. 39,000 pupils are enrolled in church and Government schools. 43,500 pupils are enrolled in public schools. Bacone College has students from 43 tribes and 17 States.

NEEDS

At least 40 large Government schools, with enrollments of from 200 to 1,000, have no resident full-time Protestant worker.

8 different fields, each having from 500 to 2,500 Indians, are appealing to Baptists to meet their needs.

145,000 Indians are still untouched by either Catholic or Protestant missions.








THE AMERICAN BAPTIST HOME MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Prepared by

DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION

152 Madison Avenue New York City

ANOTHER POSTER FOR THE STUDY OF THE INDIAN

Meadows on a trip through southern Mexico, and gives a fine impression of the Indians. This lecture can now

be ordered from the depositories in New York, Boston, Philadelphia, Chicago, Minneapolis, Los Angeles.

ROYAL AMBASSADORS

Interesting Books for Boys

Three of the new books for mission study will be especially interesting to our boys. *The Young Revolutionist*, by Pearl S. Buck, is a story of the life, character and development of a Chinese boy who was dedicated by his father to temple service, ran away with a boy companion from the temple, found serv-

ice in one of the revolutionary army groups which fill unhappy China, and after exciting and harrowing experiences, finally reaches home again. The contacts he made with a Christian hospital and the kindly care given by missionaries to his dying friend drew him to a service higher than the bearing of arms. A good book for R. A. groups.

Three Arrows, by E. Ryerson Young, is a story of a crippled Indian lad, who wins the name of "Three Arrows"—gains leadership in spite of his handicap, comes into contact with Christian missionaries in the Canadian west, becomes an outstanding Christian chief, and takes as his bride, after years of separation, his boyhood sweetheart, Wanda. It is a gripping story of intense human interest.

The third book, of especial interest to Teen-age boys, is *The Moccasin Trail*, by several writers. The book gives a composite picture in thirteen sketches of the missionary work being done by the Northern Baptists for the Indians of our own land. Through these interesting chapters our boys will catch glimpses of fascinating personalities among the Kiowas, Crows, Cherokees, Hopis, Navajos, Monos, Washoes, Sioux, and the Six Nations. They will meet John Frost (Chief Plenty Crows), David Owl, pastor at Iroquois, N. Y., and Lucius Aitson, of Rainy Mountain—outstanding Indian leaders.

Massachusetts State Convention and R. A. Work

With the cooperation of Dr. Hugh A. Heath, State Secretary, and Edward A. Estaver, Director of Religious Education, the adult degree, termed the Chancellor Degree, will be given at the Massachusetts State Convention, Malden, to those engaged either in camp or church chapters in training missionary-minded lads for the church of tomorrow. This impressive ritual will be presented during the afternoon session on Thursday, October 27. At noon that day the annual Royal Ambassador luncheon will be held. The workers of Massachusetts are asked to make a note of these appointments.

Ambassadors Conduct Evening Service

The William Carey Chapter of the First Baptist Church, Cambridge, Mass., took charge of the Sunday evening church service on April 10th.

Frank Flanagan, Ambassador-in-Chief and a camper at Ocean Park, spoke briefly and to the point on the aims of the Royal Ambassadors. Six of the members served as ushers and took up the evening offering. Rev. Floyd Carr, National Field Secretary, spoke on the theme, "The Changing World and the Changeless Christ." The William Carey Chapter sent six boys to the Ocean Park Camp last summer.

R. A. State Banner Awards

Three silk banners for state progress in R. A. growth were awarded at the Northern Baptist Convention at San Francisco. The states are grouped in three divisions. In Division A (states having less than 100

churches) Idaho, Rev. Wm. T. Turner, High Counsellor, again won the banner. In Division B (states having between 100 and 200 churches) Rhode Island, Rev. Fred W. French, High Counsellor, again won the banner. In Division C (states having more than 200 churches) Massachusetts holds the banner awarded in 1931. Mr. Leland W. Kingman of Reading, Mass., business manager of the Ocean Park Camp, is High Counsellor for Massachusetts. High Counsellors attending the Convention met for breakfast one morning at the St. Francis Hotel. Other states should dispute with Idaho, Rhode Island and Massachusetts the possession of these banners for the year 1933-4.

country life, emphasizing the life of the gang in the interior of the country and depicting some personalities with much humor and in some cases pathos. Of course the impact of Christianity on these people is brought out in its reality. The book is published by Harper's at \$1.50. The other book needs no words of endorsement as the personality treated and the name of the author are sufficient, especially for any Baptist. The title of the book is *Kagawa* and the author Dr. William Axling, our great missionary to Japan. Dr. Axling's information is first hand as he has known Kagawa for many years. It will do us all good to read the story and catch the radiant spirit of this great man of God. This is also a Harper book but both may be ordered from any American Baptist Publication Society. In the future all study and Reading Contest books are to be ordered from the Publication Society nearest you, but all free material from the Literature Department, 152 Madison Ave., New York City. For purposes of economy the Literature Bureaus in Boston, Chicago and Los Angeles have been abandoned. The only one left is in New York. Another "cut"! Let us triumph over them all and "give of our best to the Master."

*Faithfully Yours,
Alvin J. Niles*

Too Good to Miss

Because July and August MISSIONS were cut out this year and September was largely limited to Convention reports, we find our-

WORLD WIDE GUILD

Work thou for pleasure.
Paint or sing or carve
The thing thou lovest,
Though the body starve.
Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.
Work for the work's sake,
Then, and it might be
That these things shall
Be added unto thee.
—Kenyon Cox.

Vacation days are over for all of us now and the verses above seem appropriate as we face our privileges and responsibilities for the fall and winter. Did you read in September MISSIONS the figures on our record of study, work and giving last year? Perfectly fine considering the year! Are we satisfied? No, indeed. We are going to make "our good better, and our better best" this year, and already we have a fine start.

I am sorry to have been obliged to cut the glowing reports from Chapters, but "cut" seems to be the order of the day, so just smile and

if your letter is not in this month it may be in November.

All of our programs and study books are ready, and we have delightful themes for study. Virginia Edsall has a new play, "Watwin," featuring a student of Bacone College. It ought to be ready early in October.

There are two fine books which did not come to my notice in time to be included in the Reading Contest list, but which I urge you to read as credit will be given for each of them. *Yellow Rivers*, by Earl Cressy, one of our own Baptist missionaries for 20 years in China, is a very unusual presentation of peasant and



A GROUP OF LEADERS AND GUILD GIRLS AT THE KEUKA HOUSE PARTY



WORLD WIDE GUILD HOUSE PARTY, KEUKA PARK, N. Y.

selves overstocked with perfectly good material, so instead of printing full reports received we are cutting them all for insertion because they are too good to miss.

Seattle, Wash.—A thoughtful lawyer in the First Church at a meeting of Sunday school teachers of college age groups asked if there was a Guild Chapter for that special group. When told no, he replied, "Well, that is one of the first things we must work for." Sound judgment! In this same church in March an unusual banquet idea was carried out. It originated in the active brain of Emily Keith and the banquet was given in honor of the District, State and Association Secretaries, all of whom reside in Seattle. She said, "Girls, we rarely get a National Secretary out here but right here in our city we have our District, State and Association Secretaries. If any one of them came to visit us we would have a banquet in her honor. Why not have one in honor of all three?" They did, and had a beautiful party, judging from the report.

Laramie, Wyoming.—The Ataloea Teen Age Chapter is awake and loyal to Guild activities. This is last year's record: "They paid their Guild Ties Gift in full, sent White Cross packages to five different places, thereby filling their quota, had two study classes during the year, with six meetings on each study book, five planned devotional services, read a total of 288 books, gaining 1,285 points, and qualified in the Reading Contest for the third time. At Easter time they presented their picture

'The Good Shepherd' to the primary department of our Sunday school. The little folks were delighted with it. They won the State Candlestick last year and hope to get it again this year, submitted three themes in the National Contest, had two public programs giving missionary plays, and observed Guild Vesper Sunday. They also had a Mother and Daughter Banquet, and sent two girls to the State Assembly."

Chattaroy, W. Va.—An enthusiastic and lengthy press notice of a Mother and Daughter Banquet given by the Guild of the First Church shows that Guild knows how to have a lovely party in the church. Sometimes church social functions are not given the same thoughtful preparation as those in our homes. Why not honor the Lord's house and His work? The decorations, supper and program were all perfect.

Bridgeport, Conn.—The girls of our Guild wish me to thank you heartily for the picture received as our Reading Contest award. We do love working with you and you can well imagine that we are proud to own ten of your pictures.

Guild Ties Gift.—Nine States exceeded their apportionment for the special Guild Ties Gift last year: Eastern Maine, Eastern New York, Delaware, District of Columbia, New Jersey, Eastern Pennsylvania, Minnesota, South Dakota, Washington.

The Legend of Keuka

It is regrettable that space limitations prohibited publishing the beau-

tiful "Legend of Keuka" which was so effectively presented at the Keuka W.W.G. House Party described by Mrs. Miriam Davis Rohl in the following brief report. To have published the Legend in full would have required two pages of the magazine. It is hoped that multigraphed copies will be made available.

It must have been a most impressive occasion when the Legend was read, for Mrs. Rohl writes: "As our banquet closed—'The Feast of the Lantern'—all of us went to the shore of the lake. The District Secretary, Mrs. Rohl, carried a lighted Chinese lantern, there to kindle the great fire of the Spirit of Keuka.

"The girls gathered on the steps banking the shore and sang—
"Jesus shall reign wher'er the sun';
"Take my life and let it be';
"My faith looks up to Thee.'"
Then Mrs. Rohl said: "I light this fire of the Great Spirit of Keuka for you," (from the lantern).

The Legend was then read by Dorothea Small of Albion.

On the line "To the East we turn," a fagot from the central fire was given Mrs. Padelford of Hamilton, representing the Eastern section of the District and the Eastern missionary world. She lit her fire. At the line "To the West," a fagot was handed to Doris Docker of Buffalo to kindle the Western fire. At the conclusion of the reading, the house-party joined in singing, "In Christ there is no East nor West." Then Mrs. Rohl stated in benediction: "So may we give to all the world this message, God is love."

The girls then returned to the college buildings for their step-singing, to the strains of "Living for Jesus."

Honors to an Iowa Guild Girl

Did you hear over the radio or read in the papers the name of the National Champion in the spelling contest? She is Dorothy Greenwald of Muscatine, Iowa, a loyal member of the True Blue Chapter of the First Baptist Church, Muscatine. Twice before she won the City Championship, and on her return from Washington, where she stood at the right of President Hoover in the picture taken at the White House, the Mayor proclaimed a civic holiday and there was a great celebration. There were floats and the picture shows one of the Sunday school which included some C. W. C. children. Congratulations from all of us! Gladys Mickle, editor of "The Yankee Scribe," suggests that if our Gu Gi's continue to become nationally prominent we might change our slogan to Wellknown Winners of Glory.

Mexican Baptist Center, Denver

Our Guild Girls have about 20 scrapbooks and half a dozen quilts made for the Indians. A very fine speaker, who is well informed about the work on the Indian fields and deeply interested in them, gave a talk to our girls and they were glad to help in this way.

Page a Guild Girl

Mrs. De Forest of Washington, who is Missionary Education Secretary, had never been able to get from the women of a certain church any report on Reading, Mission Study classes, etc. She suddenly remembered there was a live Guild in the church, so wrote them for help and almost immediately that Chapter reported enough points to obtain a Missionary Education Certificate for the church. And now she says: "If you want something done just page a Guild Girl."

Another Guilder Wins a Book

Alvena Phillips of Erie received *The Vanguard of the Caravans* for correct answers to the Question Box in MISSIONS. Why not try them too?



DOROTHY GREENWALD

Two New Chapters Organized

The First Baptist Church of Kankakee was the scene of a most successful Guild event on the evening of Friday, February 26th. Eighty-one girls and thirteen guests sat down to a delicious supper prepared by the ladies of the Bible classes as an indication of their interest in the work. The tables were decorated in the Guild colors, with here and there a potted palm to add attractiveness to the setting. A numbering scheme was used in order to mix up the groups at each table. During the supper pep songs and yells added to the festivity, these being under the direction of Mrs. Leona Yeates. Songs by the high school Octette, a piano solo by Joyce Field, Hawaiian duets by Myrtle Hendricks and Pansy Ahrens, and members of the Junior Guild, which is the only one officially organized at this time, sat together and sang during the program. The main purpose of the meeting was to

acquaint the older girls with Guild ideals and methods and this was done by Mrs. J. P. Mann, secretary of the Champaign-Urbana Association. An opportunity was given for the girls to register their desire to take up the work in the Teen Age and Senior groups and about 65 did so. This certainly gives promise for the future missionary activities of our church and the older groups will be immediately organized. We were happy to note the girls' interest.

From the Philippines

Box 83, Iloilo, P. I.,

My dear Miss Noble:

I received your letter with much joy, knowing that you had appreciated much our contribution to your Guild. I am sending you again this ten pesos (\$5.00) for our contribution this year, together with our Guild picture. I know that you will be very interested to see the members of one of your Chapters here in the Philippine Islands.

I had told you already how we raised money for our Society from our chicken project. Although we did not gain much from this project yet we had enjoyed our work. The chickens left for this year were used in Miss Dowell's farewell dinner, who will shortly leave us on



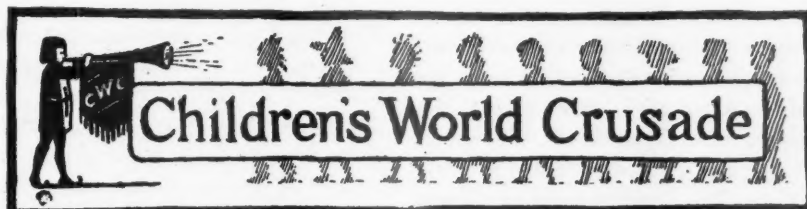
A FLOAT AT THE CELEBRATION IN HONOR OF DOROTHY GREENWALD (CENTER)

her furlough to the United States. Besides this chicken project, we raised money from our joint pageant with the Seniors and Intermediate C. E. of the Baptist Student Center from which we got ninety-three pesos (\$46.50), and our Guild received one-third of this amount. The members of this Guild had paid their dues, five centavos a month. Thus it looks as if our Guild is very rich. Our aim in raising such an amount of money is not to hoard but to empty to those who need it. Last Christmas season our Society did its part in sending gifts to our bar-

rios Sunday schools and to the Union Mission Hospital.

This year we had one interesting Rally time with the Guilds from the Union Mission Hospital and Central Philippine College. In this meeting we were brought into close fellowship with each other under one purpose. In our monthly meetings we always staged a short original drama. Our members were divided into groups and each group was responsible for a meeting. Today some of our girls have gone to their homes planning to organize the same Society.—*Perpetua Bagajoro.*

vation to be their guests. Miss Ethel Knapp, the minister of the Indian Church, and Miss Ruth Moses, C.W.C. leader, drove over with seven children. The devotional service was followed by a business session in which it was decided to ask some society in each church to give one book on the Reading Contest list to form the nucleus of an Association library. There was an exhibit of White Cross work and ideas about that were exchanged. Elsie Jonathan, the president of the Tonawanda Crusaders, extended an invitation to have an all day picnic and Rally on the Reservation in the fall, and it was accepted promptly.—*Mrs. Lucille Rudolph.*



Pink Sheet Conference

This title came from the first one of the C. W. C. State Secretaries to report on the All-Secretarial meeting that I appointed for June 18th. Since we cannot all get together in one place for a conference I thought we might all get together at one time, each in her own home with the basis of our thought and study the Annual Report (Pink Sheet) for 1931-32. It has been exceedingly gratifying to have the reports of this study. Not all the Secretaries have written to me but I am looking for them. Some have said that it was exceedingly helpful and that they would not have studied their work in just that definite way if a time and plan had not been sent. They say "Let's make it an annual meeting." Mrs. Reck of Western New York wrote on the very day and was full of ideas and so definite. I will quote a paragraph:

"Now for my 'Pink Sheet Meeting.' We had a great time. All figures were present, but some not looking so well. They just looked as if they needed some ambition tablets." Then she wrote on a pink sheet her aims for the year under the heading she is going to special-

ize on. She had one surprising thing to say. "I do not need to urge attendance at our Conferences in connection with the State Convention and District meetings. They are both so enthusiastic and large. This year every Association Secretary had her report in my hands on the day it was due."

Almost every one is urging Rallies on C. W. C. Day, more books read and Reviews written, and presentation of the work at State and Association meetings. Two mention frequent contacts with Association Secretaries, personal when possible or when that is impossible through correspondence. I think this very important. It is also important that Association Secretaries keep in close touch with local leaders.

Mary L. Noble.

From Enthusiastic Leaders

Le Roy, New York.—The first C.W.C. Day Rally in Genesee Association was a great success. The Heralds of the church in Le Roy entertained and invited the children from the Tonawanda Indian Reser-

North Adams, Mass.—How you would have loved to have been with us last Tuesday evening in Pittsfield, when the Crusaders, Heralds and Jewels put on an evening program at Morningside Baptist Church and invited me down to give a little talk. I was thrilled with their program and you would have been too. After songs, memory scripture passages, etc., they gave a dramatization of the "Magic Missionary Mobeel," and can you believe it, they had a real "Mobeel" with pilot, crew and everything from which they acted out some of the stories from that little booklet which they have taken up this past year. The auto was made by Mrs. Williams' husband (she is the leader), of black cardboard, with windows, wheels, and even motor, so that the wheels went round, although they made no progress, when the pilot "stepped on it." Although the children have seen this auto for a few weeks and have played in it, it was as if it were all new to them and they had such fun unloading the dolls and toys for Judson Center, etc. Across the top on one side were the words in white lettering "Children's World Crusade," and between the windows "Mark 16:15 and John 3:16" and underneath that "Send the Light." After a missionary story there was an exhibit of handiwork—a splendid collection.—*Elizabeth Mabbett.*

Salt Lake City, Utah.—We had a good year in our C.W.C. work in Utah. We have enthusiastic and loyal leaders in many of our groups. That makes the work a joy to the director. All our groups but one now have week-day sessions and are very enthusiastic over the White Cross work. But we think that we reached the climax of our year's work April 30th at our Fifth Annual Rally. Again Immanuel Church invited us to meet there and we filled the ladies' parlor to overflowing. Every church but one (Moab, and that is far away) sent delegates, and Moab sent reports and greetings. Ogden was there with 100 percent of its enrolment and two leaders and three visitors. They were warmly welcomed. We had 162 this year; 134 Crusaders, 18 leaders and 10 visitors. We had memory drills, stereopticon pictures of fields and work of our special missionaries, stories, a little pageant given by the Ogden group, a period of supervised play, and refreshments. Ogden carried off first prize, and Magna second, for largest average attendance at the Rally, two Reading Contest books. We were thrilled as we looked into the faces of that company of eager children and listened to their reports and songs. How we wished that every president of our Women's Circle could have been

there too, for they would have realized that here were the future workers and givers of Utah! The picture shows our champion state readers.

Campello, Mass.—I just must share some of my happiness with you for I know you are as interested and delighted with children's work as I am. As a rule I don't care much for working for points, but I did keep a record of all the children were doing. When I counted up our points I got terribly excited—it made such a lovely report. We had 8,235 points. (She listed them all, but I will select a few. They read 647 books; eight learned the Special Memory Assignment and four wrote Book Reviews.—*M. L. Noble.*) We had a wonderful time giving the pageant "A Garland of Flowers." All but the girls who took the parts of Crusaders were in costume. I had a wonderful time making them myself. I am sending four Book Reviews. The children worked so hard on them that I felt I ought to send them along. Three of the girls learned last year's Special Assignment by mistake and then got busy and learned this year's. The big stars on the shield shown in the picture are gold, the others around it are silver and red ones making a background covering the shield.—*Mrs. Helen Doe.*



CRUSADERS OF CAMPELLO, MASS.

White Cross Needs

Miss Mary Murray, Crow Indian Mission, Pryor, Montana, has asked for the following things: picture puzzles, Valentine materials, bandages, wash cloths, handkerchiefs, story books, dolls made from rags, etc., doll beds, pieces of worsted, large sewing bags made of cretonne, etc., baby blanket and candy bags.

Miss Clara Olds, Lodge Grass, Montana: Paper dolls with pretty paper for dresses, story books, stuffed gingham dolls, dolls' beds made of cigar boxes with spools for legs and clothes pins for posts, painted with enamel paint, paper dolls and animals made from Milton Bradley Company (Springfield Mass.), cut-out patterns, bags of silk, cretonne or denim, about nine by twelve inches, baby blankets, handkerchiefs, and topic scrap-books.

Miss Beatrice Underwood, Stewart, Nevada: Paper dolls, picture puzzles, story books, dolls' beds, post-cards mounted on blotting paper, bags of silk, cretonne or denim, handy boxes made of cigar-boxes with partitions.

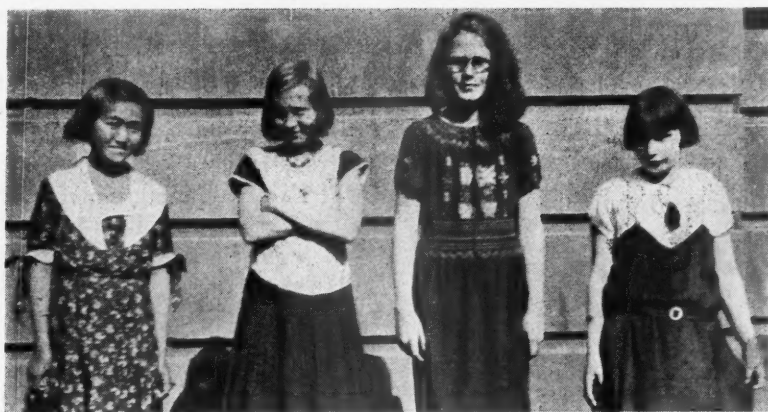
Miss Alice Brown, Bacone College, Bacone, Oklahoma: Paper dolls, Valentine materials, stuffed gingham dolls, stuffed animals, colored advertising pictures, paper dolls and animals made after Milton Bradley cut-out patterns, and handkerchiefs.

Miss Nora Swenson, Auberry, California: Story books, stuffed animals, and handy boxes.

Miss Bertha E. Kirschke, Sunlight Mission, Polacca, Arizona: Picture



C. W. C. RALLY DAY, LE ROY, N. Y.



WINNERS IN THE UTAH C. W. C. READING CONTEST

puzzles, Valentine materials, scrap-books and picture postcards with plain paper pasted over the correspondence, story books, two picture postcards pasted together, picture sides out, a ribbon in the top, postcards mounted on blotting paper, baby blankets, and handkerchiefs.

Boys' and Girls' Column

Taunton, Massachusetts.

Dear Miss Noble:

The Crusaders met for their annual Rally in the Winthrop Street Baptist Church, Taunton, Mass., on April 23, at 2:30 in the afternoon. Miss Hayes, our leader, welcomed the Crusaders and our guests and then we sang "Fairest Lord Jesus." This was followed by scripture reading and prayer, then four of our Crusaders gave sketches of our special missionaries. The book secretary reported 136 books read with a total of 1,065 honor points. The treasurer reported \$4.00 sent to the State Director and \$1.00 sent to the State Secretary. We had a total of 1,700 honor points for the year. After the business eight Crusaders gave a one-act play called "The Pansy-bed." After a few lovely games we all had cake and ice cream to finish the Rally.—*Jean Van Campen, Secretary.*

Book Reviews

The Book Reviews this year were unusually good and we were very

much gratified that the boys and girls who wrote them found so much inspiration in them. We notice with pleasure that the prize and honorable mention came as a "surprise." If any boys and girls who read this did not write a Review last year, you'd better do it this year. You may be "surprised." The prize was won by Clifford J. Crampton of Port Huron, Michigan, whose review of *Livingstone, the Pathfinder* is found on these pages. Freida Bedford received honorable mention for her review of *Chi Wee*. Here are their letters:

Port Huron, Mich.

Dear Miss Noble:

I was surprised to hear that my book review had earned the national prize. My books arrived yesterday afternoon and I am very proud of them. They are beautiful books. I have already started to read *A Boy's Life of Lincoln*. I wish that I could write again, next year but I will be too old for the C. W. C. by that time. Thanking you very much.—*Clifford J. Crampton.*

Floris, Iowa

Dear Miss Noble:

I received your welcome letter. It was a surprise to me. I was not expecting to hear from my Book Review, but was glad to hear from it. I am sorry too that I did not win the national reward. But I am still glad that I did write it even though I was not the winner. I hope to keep on reading the wonderful missionary books. I am a member of the Chil-

dren's World Crusade and have been for two years and hope to keep on with the wonderful work of this organization. Mrs. Lucille Wilkinson is the leader of our class. We have 40 members in our C. W. C.—*Frieda Bedford.*

Prize Book Review

I think everyone, and especially junior boys, should read *Livingstone, the Pathfinder*, by Basil Matthews. First of all, I like this book because it is a true story of a wonderful man. Livingstone's object in going to Africa was "to try to make an open path for commerce and Christianity." If we read this book carefully we will learn a great deal of geography and history as well. We can admire Livingstone's bravery, as he sailed away from England, leaving his people all behind. (He never saw his father again.) Very little was known about Africa in those days.

He was always courageous. No matter what dangers threatened him, he was never willing to give up. If high mountains were in his path, he would find a way over or around them. If he found great waterfalls in the rivers, he would discover a way to get out of that difficulty.

Livingstone was always kind to his black friends. They loved him in return and respected his wishes. If his black followers were tempted to return "evil for evil" when they came among hostile tribes, Livingstone always kept them from it. If Livingstone had not been a true friend to these black people, they would probably never have gone with him on his long, hard journeys into parts of Africa where no other white man had ever been. We learn, too, of the African slave trade and how Livingstone hated those terrible slave markets. It was such pitiful sights as he saw there that made him go on in his fight against the cruelties of the slave trade.

Livingstone is buried in Westminster Abbey but his wonderful life of service is still an example for every boy to admire and follow.

Clifford J. Crampton, Age 12.

Around the Conference Table

Early Morning Prayer

PRAY IT THROUGH

"If ye ask . . . I will do." John 14:14. No praying people challenged by glorious vision dare fail. With absolute faith in God's great and precious promises, may the Baptist host go forth to victory!

Quoting Dr. Everson: (1) God does answer prayer. (2) Your faith is in a great God. (3) Keep on praying.

We should be the happiest people on earth loyally striving to obey the commands of our Lord and Saviour.

By faithfully "*praying it through*" and diligently serving, 1932-33 will be a year of achievement.

An Appeal to Women Leaders

In this year of financial stress all national, district, state association and local leaders are urged to "present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Surely it is a "reasonable service" for those leaders to recognize they have a definite responsibility for the churches to which they belong. If each board member and officer of every one of our women's societies (national, district, state, association, local) would see that her church is making an earnest attempt to secure the full missionary quota suggested by the State Board, at least 2,500 churches would be effected. Why not take your own church membership as a field of service for this year? Talk missions with your personal friends; visit those in your membership who seem to be uninterested; give facts regarding missionary needs whenever an opportunity can be secured to speak in the church services; visualize by demonstrations, charts, plays and pageants what the money given by your church will accomplish on various fields; help your church to understand that giving to

the church missionary budget means sending missionaries to black, white, red, yellow and brown folks for whom Christ died in our own country, in Latin America, in the Orient and in Africa.

If the 2,500 or more churches to which these women leaders belong will pay their quotas in full this year, a victory will be achieved. Why not make an earnest, prayerful attempt to accomplish such a result?

Givers of Record

With a better understanding of the meaning of the term "Giver of Record" and with a good start made last year when 17,792 women Givers of Record were added to church records, we believe the women of the Northern Baptist Convention will make a much larger advance in this effort for the present year.

Much interest is being manifested and an earnest effort will be made to secure the cooperation of every church woman's organization. Write or phone your association Secretary Director for a full explanation of this Giver of Record plan and how it is being promoted.

The Eighteenth Amendment

The opponents of Prohibition, noisily trying to discredit the working of the Eighteenth Amendment, have been heard and heeded by the national political parties. A long list of evils is attributed to Prohibition, an unprecedented crime wave, the amassing of wealth by bootleggers and gangsters, economic distress and unemployment, an increase of drinking among younger people, home-brewing, speakeasies, poisoned liquor, great cost of impossible attempts at enforcement, and loss of a large revenue which a legalized liquor traffic would produce.

Before being convinced by such arguments a few pertinent questions

must be answered. How much wealth would bootleggers amass if no one bought their wares? How can we account for the economic depressions which periodically recurred before Prohibition? How will drinking diminish if there is more liquor rather than less? When was home-brew not made? When were there no speakeasies or "blind pigs"? Is not liquor, whether "poisoned" or pure, a menace to the worker? Why was liquor outlawed if not because of intolerable conditions which it created? Is not the possible increased revenue under license more than offset by the losses to society due to the liquor traffic?

Christian citizens will heed the warning of the prophet Habakkuk, "Woe unto him that giveth his neighbor drink," and will refuse to be misled by specious reasoning from economic premises.—Mrs. Orrin R. Judd.

College Counsellor Objectives

Renewed earnestness for the coming student year.

Plan for group Counsellor meetings where ideas may be exchanged and mutual help received.

Ask for definite, allotted time, at district, state, associational and local conferences throughout the year.

Present College Counsellor work in local Women's Mission Circles, or Ladies' Aid Societies.

Definitely plan for an annual District Conference, with a well-thought-out program. Include a Round Table talk.

Read the "Cheer Leader"! If not on the list, send name to Mrs. H. S. Palmer, 164 Linden Street, New Haven, Connecticut. A free publication.

Send interesting facts, ideas, programs, etc., to the paper for mutual help and inspiration.

Have you your Silver Gift Box?

Remember: Baptist women have assumed \$150,000 of the \$500,000 Special Denominational Budget.

Silver Gift Boxes may be secured from your State Association office.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM
Literature Division, 152 Madison Avenue, New York, N. Y.

Program Contest Awards

Readers of the Open Forum page will be interested to learn that the first prize for programs in the Fourth Annual Contest was awarded to "MISSIONS Speaks," prepared by Mrs. H. E. Shade of Munhall, Pennsylvania. The program was given in full in May MISSIONS, and, judging from the letters received, program chairmen and club managers have welcomed this plan for securing new subscriptions to the magazine.

A Centennial program from the First Church of Mechanicsville, N. Y., was awarded second prize. "Council of the Squaws," in the program series prepared by the Mission Circle of the Woodruff Place Church, Indianapolis, was awarded honorable mention. The Woodruff Place Church won also the first prize for year books. This was awarded to the Dorothy Kinney Mission Circle for its attractive and unusual series called "Tales of a Wayside Inn."

The second prize for year books was awarded to the First Church, Santa Ana, California. The year book from First Church, Providence, R. I., was awarded honorable mention. A detailed description of the year books and programs will be given in an early issue of MISSIONS.

A New Series

"Arts and Crafts" is the title of the programs prepared by the National Societies for business and professional women's groups. From "The Fine Art of Pioneering," the program for the opening banquet, to "The Art of Thinking Straight About Missions," the last in the series, the programs make vivid the world-wide interests of Northern Baptists. The idea from which these programs evolved was found in the year book of the First Baptist Church, Providence. Cooperative work at home and abroad, China, the

American Indian, Civics, and the new "Book of Remembrance," are featured in the other six programs. (Price, 10c.)

Programs on the Book of Remembrance

Lack of space has prevented the printing of the series of programs on the "Book of Remembrance," as announced in March MISSIONS. Two have already appeared in the Open

Forum. The other three, "With the Pathfinder on Indian Trails," "Sharing" (Thanksgiving), and "Tuning in on Christmas," have been mimeographed. The set will be mailed on receipt of a stamped envelope.

For October Meetings

In the program, "Doorway to Good Citizenship," the responsibility of the individual members of the community is emphasized. With the Constitution of the United States as a foundation "stone," the "builders" taking part in the program construct a doorway, using the following: Obedience to Law, Social Justice, Honest Government, Clean Press, Education for Prohibition, Education for Peace, Individual Responsibility, and The Ballot. This is one of the series in "The Program Maker." (Price, 15c.)

"The Art of Being Christian Citizens" is the title of the Civics program in "Arts and Crafts." (See above description.)

"Uncle Sam Receives a Decoration" is a new play on Prohibition. "The Woman Who Elected Kelly," which was so popular last year, has been reprinted. Both are free.

New Tools in Type

Missionary leaflets suitable for place cards or favors at luncheons or for distribution at meetings are always in demand. Two new ones have come from the press, "Home Mission Folks and Facts" and "Around the World with Northern Baptists." The latter relates to our foreign missionary work. Order from your State Convention office.

Program packets (one on the American Indian and one on China) have been assembled for the convenience of those using the new programs on the study books. If you wish one or both, write to the Baptist Literature Bureau.

Helps for Local Chairmen

Suggestions for chairmen of the missionary committees and for the local Reading Contest chairman have been printed in leaflet form and will be available for those who are carrying these responsibilities.

Insure Your Savings Against Loss

Many have profited by inquiring how to obtain a GUARANTEED INCOME, avoid loss of principal, and at the same time make a gift to advance our mutual KINGDOM TASKS.

When remembering the national societies in your will, please use exact corporate names.

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M.D., Home Secretary (reannuities); George B. Huntington, Treasurer (regarding will); 152 Madison Avenue, New York City.

The American Baptist Home Mission Society, Samuel Bryant, Treasurer, 23 East 26th Street, New York City.

The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent. a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent. a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."

The Missionary Chronicle

SAILED

From New York, March 18, on the *Mauretania*, Miss Hazel Shank, for Plymouth; from Marseilles, April 16, on the *Chidwin* to Burma.

Let your
gift pay you
an income



mine
does

I INVESTED in a hospital annuity agreement, and my interest checks come as regularly as the clock. But then too, I am helping in the service of the hospitals, for when I am gone then the interest will continue on to pay for hospital care and for training splendid Christian nurses. Is it any wonder then that I am so satisfied with my hospital annuities in these days when so many investments have proved disappointing?"

You, too, may have her security and her satisfaction through the annuity plan. An annuity pays a generous rate of interest and upon your death becomes a gift to the healing ministry program of our Baptist hospitals.

THE NORTHWESTERN BAPTIST
HOSPITAL ASSOCIATION
1700 University Avenue
SAINT PAUL, MINNESOTA

Without any obligation to me, send me details regarding your annuity plan.

Name _____ Age _____

Address _____

City _____ State _____

(For joint annuity rate covering two people, give age of each)

Every Baptist Should Own This Book

Dr. Charles L. White has written the story of The American Baptist Home Mission Society covering the one hundred years of its existence. The book brings a greatly needed message for the day. This gripping story of home mission achievement entitled, "A Century of Faith," reflects the heroic devotion of a long line of home missionaries during the century that has passed since The American Baptist Home Mission Society was founded, and carries the thought that the pioneering spirit must persist if the Christian Church is to make headway. It reveals the hand of one who not only has an intimate knowledge of but had a determining part in the events described. The book furnishes a graphic, historical setting for those who are confronted with the baffling problems that are occasioned by the rapid population movements in urban and rural communities, the changing and social conditions of New Americans, the need for a quickened and enlarged ministry among the Indians and Negroes, and opening doors in Latin America.

"A Century of Faith" has been given a "10-point" ranking in the missionary reading contests by the Department of Missionary Education.

\$1.50 per copy; 320 pages.

The American Baptist Home Mission Society
23 East 26th Street New York, N. Y.

From New York, March 28, on the *Mauretania*, Rev. and Mrs. H. O. Wyatt and two children, for Plymouth; from Liverpool on the *Kemmendine*, April 22, to Port Said; from Port Said, May 19, on the *Bhamo* for Burma.

APPOINTED

Rev. Ernest L. Ackley, at January meeting of the General Society in New York.
Rev. and Mrs. R. Fred Chambers, at the May meeting of the General Society in New York.

Miss Florence Curtis, at the June meeting of the General Society, in New York.

Rev. and Mrs. Roger Cummings, at the July meeting of the General Society in San Francisco.

Miss Eva M. Gruen, at the January meeting of the Woman's Society, in New York.

Miss Pauline Ware, at the April meeting of the Woman's Society, in New York.

Miss Mildred Tice, at the June meeting of the Woman's Society, in New York.

BORN

To Rev. and Mrs. E. E. Brock of Jorhat, Assam, a daughter. April 9.

To Rev. and Mrs. B. I. Anderson of Kohima, Assam, a son, June 10.

To Dr. and Mrs. W. R. Werelius of Kangpokpi, Assam, a daughter, June 16.

To Rev. and Mrs. P. J. Braisted of Rangoon, Burma, a son, July 4.

To Rev. and Mrs. D. F. Perron of Iloilo, P. I., a son, August 13.

DIED

Mr. Samuel E. Miner, a retired missionary to Burma, in Monterey Park, Cal., August 10.

An Important Correction

In the summary of the annual report of the American Baptist Home Mission Society, given on page 425 of September Missions, appears the following statement: "Baptists in Latin-American fields totaled 1,316." This is a typographical error and should have read: "Baptisms in Latin-American fields totaled 1,316."

Inasmuch as one of the questions in the September Question Box deals with this report, contestants will please make note of this correction. The question was correctly worded, but the statement in the report was a misprint.

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itself responsible for this mission-
ary service?

A Century of Faith

By

CHARLES LINCOLN WHITE, D.D., LL.D.

The story of a great missionary society—that is now celebrating its centennial—grippingly told by one who was for many years its executive secretary, and who therefore had a determining part in much that he describes. Here is the Christian heroism of a long line of missionaries, out on our Western frontier, in Latin America, in city slums; and the Christian statesmanship of devoted ministers and laymen toiling to solve baffling problems of population change, of urban and rural life and church work, of New Americans, Indians, and Negroes. Back of it all is the thought that the pioneer spirit must still prevail if the gospel of Christ is to make good in our country.

It is decidedly a book that every Baptist should read, and that no student of American church history can dispense with. Its reading will count "ten points" in missionary reading courses.

Cloth, \$1.50

The Moccasin Trail

Projected and Edited
by the

Department of Missionary Education
of the
Board of Education of the N. B. C.

The American Indian has been and will continue to be endlessly written-up. Here is something new about him—the American Indian as a Christian, and a devout, efficient church-member. Naturally religious, it is not difficult to win him to Christ. The efforts and success of one denomination in doing this are described by several Baptist missionaries and outstanding Indian Baptists. It is a fascinating story full of the spirit of the frontier, of Indian lore, and heroic evangelistic endeavor. It does not omit the shameful treatment of the red man by three centuries of colonial and United States government. As a reading-book *The Moccasin Trail* is most fascinating.

Illustrated. Cloth, \$1.00

Out of the Storm in China

By W. B. LIPPARD, D.D.

All the world is today looking intently at China. Doctor Lippard has had ample opportunity to become acquainted with Chinese conditions from wide travel and study in the land as well as from his vantage-ground as a secretary of the American Baptist Foreign Mission Society. The book is authoritative, up-to-date, and the accomplishment of an experienced writer. It cannot be neglected by any student of international policies of world Christianization; and certainly every Baptist should follow its narrative of Baptist missionary work in the Flowery Kingdom.

Cloth, \$1.50

The American Baptist Publication Society

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston

2328 S. Michigan Avenue, Chicago

313 W. Third Street, Los Angeles

1107 McGee Street, Kansas City

439 Burke Building, Seattle

223 Church Street, Toronto

Order from Our Nearest House

ANOTHER ADVANTAGE in ANNUITY INVESTMENTS

One who is morally certain of support from other sources but reserves the annuity for emergencies of ill health or financial reverses, can use his annuity to provide **Over and Above** gifts for unforeseen needs of the several missionary societies. He may simply endorse the checks to the issuing or another society. In case of personal emergency he can keep the checks for his own use.

Since January, 1927, I have as above made **Over and Above** contributions to the several national Baptist societies and I have had "lots of fun" in doing it, without limiting the right to use future checks for my necessities and comforts. I have not reduced the weekly envelope contribution, in which I perform "my part," or more of the national and state quotas of my local church.—An Annuitant.

For information concerning annuities and legacies

write to Miss Dorothy A. Stevens, Treasurer

Woman's American Baptist Home Mission Society

152 Madison Avenue

New York City

Hold the Line!

One thousand Northern Baptist churches qualified for the honor list posted at the San Francisco Convention. They were "Hold the Line" churches because in the first two months of the denominational year they gave as much or more for missions than in the corresponding months a year ago.

The individual or the church that increases or at least maintains the level of giving established last year will perform a service to the Kingdom of God that will not be forgotten.

Our missionaries, our workers on every field, are carrying on in spite of personal sacrifices and incredible difficulties. Stand by them, you faithful Baptists, whose interest in the gospel's spread has never grown cold! They look to you with gratitude and hope, knowing that you must realize, as they do, how much our work at home and overseas will suffer if we do not give as much this year as last.

Pray daily for the revival of God's people and the strengthening of the missionary spirit in our churches.

Hold the Line!

F. B. PALMER,
Chairman

W. H. BOWLER,
Executive Secretary

THE BOARD OF MISSIONARY COOPERATION OF THE
NORTHERN BAPTIST CONVENTION

152 MADISON AVENUE

NEW YORK, N. Y.